

PREDICTIVE ASTROLOGY

THE NIRAYANA SYSTEM

(SIDEREAL ASTROLOGY)

WITH REFERENCE TO HINDU VEDIC ASTROLOGY

Part I

AS TAUGHT BY PROF. ANTHONY WRITER

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TABLE OF CONTENT

Chapter No.	Description	Page No.
	PREFACE	6
	ACKNOWLEDGEMENT	8
I	INTRODUCTION	9
II	THE SIXTY SAUVATSARAS	12
III	THE PANCHANG	14
	- Tithi	15
	- Vaar	15
	- Yoga	16
	- Nakshatra	19
	- Karan	20
IV	ELEMENTS AND VOCATIONS	21
V	PERMANENT & TEMPORARY RELATIONSHIP OF PLANETS	22
VI	QUALITIES OF SIGNS	22
VII	IMPORTANT KEYWORDS DESCRIBING THE SIGNS	24
VIII	THE TRAITS, CHARACTERISTICS AND PROFESSIONS ETC. OF THE TWELVE SIGNS OR RASHIS (AS ASCENDANTS) IN BRIEF	25
IX	SIGNIFICATION OF HOUSES	31
X	FRUCTIFICATION OF SIGNIFICATIONS	34
XI	HOUSES (BHAVAS) IN NIRAYANA ASTROLOGY	35
	- Meanings of the Bhavas (Houses)	38
	- Bhava Yogas of the Rashi Chart	39
	- The Twelve Houses (Bhava)	41
	- HOUSE 1 = (ascendant, lagna) Tanu Bhava	41
	- HOUSE 2 = Dhana Bhava	44
	- House 3 = Sahaja Bhava	47
	- House 4 = Bandhu Bhava	52
	- House 5 = Putra Bhava,	56

Ch. No.	Description	Page No/
	HOUSES (BHAVAS) IN NIRAYANA ASTROLOGY	
	- House 6 = Ari/ Ripu Bhava	61
	- House 7 = Yuvati Bhava	65
	- House 8 = Randhra Bhava	73
	- House 9 = Dharma Bhava	80
	- House 10 = Karma Bhava	88
	- House 11 -Labha Bhava	95
	- House 12 = Vyaya Bhava	100
XII	THE EFFECTS OF THE LORDS OF VARIOUS HOUSES IN THE 12 HOUSES	
	The Ascendant lord in the 12 houses	112
	The Lord of the Second house in the various houses	114
	The Third Lord in Various houses	116
	The Fourth Lord in Various houses	118
	The Fifth Lord in Various houses	120
	The Sixth Lord in Various houses	121
	The Seventh Lord in Various houses	123
	The Eight Lord in Various houses	124
	The Ninth Lord in Various houses	126
	The Tenth Lord in Various houses	128
	The Eleventh Lord in Various houses	130
	The Twelfth Lord in Various houses	132
	GRAHA - THE PLANETS	134
	Qualities of the Planets	135
	The list of nine graha	135
	THE GRAHA OR THE PLANETS IN THE SHASTRAS	136
	1) SUN – SURYA : SELF, SOUL, LIFE FORCE, ETERNAL CONSCIOUSNESS	138
	Vedic symbolism of Surya or The Sun	140
	Some Basic significance of Surya	143
	Surya in 12 Rashi	147
	Surya in 12 Bhava	156
	2) THE MOON OR CHANDRA	161
	Vedic symbolism of Chandrama or The Moon	163
	Some basic significance of the Moon	164
	Sade Sati	167
	Sade Sati effects in the 12 domains	168
	Chandra - Mangala Yoga - Moon-conjunct-Mars	169
	Chandra and the other Grahas	171
	Chandra in 12 Rashi Bhava	176
	Soma in 12 bhavas	181

Ch. No.	Description	Page No.
3)	MARS – MANGALA - ANGARAKA – KUJA	187
	Vedic Symbolism of Mangala or Mars	188
	Mars – Mangala Energy (Action	190
	Mangala - Angaraka – Kuja in the 12 Rashis	191
	Kuja in 12 Bhavas	199
	Kuja Dosha - Angaraka Dosha	202
	-Mangalika - "Manglik	
4)	MERCURY OR BUDHA	207
	Vedic Symbolism of Budha or Mercury	208
	The Twenty-three point profile of Budha	209
	Budha in the Twelve Rashis	214
	Mercury conjunct other planets	217
	Budha in the 12 Bhavas	218
5)	GURU – BRIHASPATI	222
	Vedic Symbolism of Brihaspati or Jupiter	223
	Guru (Jupiter) in the Twelve Rashis	226
	Brihaspati in the 12 bhavas	232
6)	SHUKRA OR VENUS	237
	Vedic Symbolism of Shukra or Venus	238
	Some Basic Significance of Venus	239
	Shukra Mangal Yoga	241
	Some Important Yogas of Shukra with other planets	242
	Shukra: in the Twelve Rashi	245
	Shukra: in Twelve Bhava	251
7)	<u>SHANI OR SATURN</u>	258
	Vedic Symbolism of Shani or Saturn	259
	The Karmic Portfolio of a dignified Shani:	261
	Shani the ruler of obstacles	263
	Shani in the 12 Rashis	264
	Shani in the 12 bhavas	269



ॐ सर्वे भवन्तु सुखिनः। सर्वे सन्तु निरामयाः॥
सर्वे भद्राणि पश्यन्तु। मा कश्चित् दुःखभाक् भवेत्॥

Om. May all be happy; may all be healthy;
may all see auspiciousness; may none suffer.

॥ नवग्रहपीडाहरस्तोत्र ॥

- रवि - ग्रहाणामादिगदित्यो लोकरक्षणकारकः ।
विषमस्थानसंभूतां पीडां हरतु मे रवि ॥ १ ॥
- चंद्र - रोहिणीशः सुधामूर्तिः सुधागात्रः सुधाशनः ।
विषमस्थानसंभूतां पीडां हरतु मे विधुः ॥ २ ॥
- मंगळ - भूमिपुत्रो महातेजा जगतां भयकृत् सदा ।
वृष्टिकृद्वृष्टिहर्ता च पीडां हरतु मे कुजः ॥ ३ ॥
- बुध - उत्पातरूपो जगतां चन्द्रपुत्रो महाद्युतिः ।
सूर्यप्रियकरो विद्वान् पीडां हरतु मे बुधः ॥ ४ ॥
- गुरु - देवमन्त्री विशालाक्षः सदा लोकहिते रतः ।
अनेकशिष्यसंपूर्णः पीडां हरतु मे गुरुः ॥ ५ ॥
- शुक्र - दैत्यमन्त्री गुरुस्तेषां प्राणदश्च महामतिः ।
प्रभुस्ताराग्रहाणां च पीडां हरतु मे भृगुः ॥ ६ ॥
- शनि - सूर्यपुत्रो दीर्घदेहो विशालाक्षः शिवप्रियः ।
मन्दचारः प्रसन्नात्मा पीडां हरतु मे शनिः ॥ ७ ॥
- राहु - महाशिरा महावक्त्रो दीर्घदंष्ट्रो महाबलः ।
अतनुश्चोर्ध्वकेशश्च पीडां हरतु मे शिखी ॥ ८ ॥
- केतु - अनेकरूपवर्णैश्च शतशोऽथ सहस्रशः ।
उत्पातरूपो जगतां पीडां हरतु मे तमः ॥ ९ ॥

श्रीब्रह्माण्डपुराणोक्तं नवग्रहपीडाहरस्तोत्रं संपूर्णम् ।

PREFACE

Jyotisa is the science of astronomy and astrology. The Yajur and Rig Vedas have sections attached to them dealing with astronomy, whereas the Atharva Veda has a section dealing with astrology. Aside from the Vedas, many rishis such as Parasara, Garga, Narada, Sukadeva, Bhruhu, et. al. wrote on this science and preserved it in their sampradayas (disciplic successions serving as a spiritual channel and providing a delicate network of relationships that lends stability of religious identity being clarified precisely when that network becomes unstable). Jyotisa is given the epithet "vedacaksus", the eye of the Veda, because it allows us to see through opaque time and to understand how the gunas (modes of material nature) are working.

These notes on Predictive Astrology Through the Nirayana System have been prepared due to request made by our students from time to time. Efforts have been made to make them very comprehensive so that they would be useful while interpreting charts in the Nirayana system in the class room. Nirayana System has its links with Vedic Astrology, which is very complicated due to its symbolic expressions. To make things easier, references have been made to various texts and a glossary has been appended at the end in part II.

There are limitations to these notes and student should bear this in mind:

1. Extra-Saturnine planets have not been mentioned in these notes.
2. The Sayana aspects have not been discussed.
3. Cases studies to substantiate the theories have not been given.

The above three topics would require a lot of research and shall definitely be touched upon in future updates or separately. In the meantime, I am confident that students would use the extra-Saturnine planets based on the findings of Sayancharya, Shri Shridhar Govind Joshi, in his collections published under the title: "Meditation upon certain principles from Brihat Parashari", which is popularly known as Pratinavamsha. So far as the Sayana aspects, along with the declinations, are concerned, Shri Chandrakant Bhatt has done a commendable job in his book "Nirayan Horoscope and Western Aspects." At the moment case-studies are done in the class room.

I thank all my teachers and guides who have assisted me time and again to reach so far. I have to acknowledge with deep gratitude that Ms. Barabar Pijan Lama, who has been magnanimous enough to permit me to incorporate her material for the benefit of our students.

I agree that preparing notes on such a vast and complicated subject is very difficult and cannot be foolproof. The chances of errors are many. For all errors of omission and commission, I am solely responsible.

In the meantime, happy reading for further research.

Astrologically yours,

27th March 2009

Anthony Writer

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**GURU : KNOWLEDGE OF THE LIGHT OF BRAHMA DESTROYS DARKNESS
DEEP GRATITUDE TO MY TEACHERS AND GUIDES IN THE DIVINE SCIENCE**

With the guidance, prayers and blessings of the Acharyas and Gurus a student will learn and progress



Prof. Chandulal Patel
who taught me the use
of the Vargas and
Asthakavarga



Prof. Jinabai G. Lad
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Member, M.C., J.B.
Bharatiya Vidya Bhavan



**My first teacher who taught
me the Nirayana System and
Krishnamurthy Padathi
Mr. K.B.S. Mani**



Ms. Barabara Pijan Lama
who enlightened me on
Vedic Astrology

Guru Gita: "Guru is verily Brahama itself, it is the truth. O Beauteous One, Nothing else is the truth!!! It is the duty of all human beings to strive to achieve that knowledge."

As the years roll on, it is very difficult to write about one's teacher, guru or acharya. Words do fail me to express the impact created on the mind. The best thing is to go to the scriptures which appropriately does the job : Gurparsaad - The Grace of the Guru: "The Guru or 'Teacher' is He who removes that darkness of ignorance. The Lord or the Reality which is all-pervasive and ever-present in each and every thing in this universe is veiled due to our ignorance. He who is the Kartaa Purakh, the one Doer, or Creator, Sustainer and Destroyer, He alone takes the form of the Guru to liberate us from the bondage of samsaara. Therefore we say, "Guru Brahmaah, Guru Vishnuh, Guru Devo Maheshwarah, Gurureva Param Brahma, Tasmai Shri Gurave Namah. Guru is the Creator, Brahma. Guru is the Sustainer, Vishnu. Guru is the Destroyer, Shiva. Guru is the Lord of the Universe. Guru alone is the Absolute Reality, the Param Brahma. Unto that noble Teacher, my humble prostrations."

ACKNOWLEDGEMENT

In this interdependent world, it is difficult to do any type of activity in total isolations. As human beings, we need the support of our fellow men in various ways. In this regard, I would frankly state that I did take assistance and support in some form or the other. Therefore, I would like to express my deep gratitude to the following persons, who were very kind to offer my their assistance and support all throughout:

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- **Mr. Prashant Sawant & family and his brother, Mr. Prashana Sawant.** Their friendship will be cherished for long.
- **Mr. Sundeep Arora, Jyotisha Visharada, and a research student in astrology and Vastu.** He is the Secretary of Rotary Cub, North Thane and proprietor of Jet Scan Printer. He is a social worker in his own right.
- **Mr. Shivanand Karkera, Jyotisha Visharada, doing research in astrology, astronomy and vastu.** He is also a computer scientist and deeply religious.
- **Mr. Jayshankar Natarajan and family.** Mr. Jayashankar is Marketing Manager of Sahara News Agency, Mumbai. He is also a consultant and is well-versed in the Sayana, Nirayana and Krishnamurthy padathis of Astrology. With his sharp grasping power and gift of the gab, I only earnestly pray that he uses this Divine knowledge for the benefit of mankind.
- **Ms. Meena Thaker, for her support and encouragement, time and again.** She is Jyotisha Visharada, Vastu consultant, Graphologist and Tarot Card Reader.
- **Mr. Naresh Dulhani, an astrologer and Vastu consultant**
- **Mr. Vilas Gangan, Worker Teacher, legal expert and a social worker in his own right.**
- **Ms. Neomi Writer, my daughter.** My research in the Sayana and Nirayana systems has been augmented and accelerated because of her case study, which included daily observation and monitoring for the last nine years. Her unfortunate times, in the reverse,(during her Ketu mahadasha from Feb 2002 onwards), when she was floored down by the incessant thunderbolts from the blue, did prove that astrology is true. I only pray to the Almighty: O Lord, let none suffer. It is also true that a swagrahi shukra in Tula (at the 4th bhava madhya) is bringing in changes for the better.
- **As always, my deep gratitude to the student community at large, who have always encouraged me in my work, given me suggestions and ideas, and are always looking out for change and improvement to study better.**

- My deep gratitude to Prof. D.V. Thakur for being kind enough to go through the two volumes, edit, correct errors and also give his valuable suggestions.

I INTRODUCTION

Astrology is a scientific study and application of the language of the cosmic bodies, determined on the basis of astronomy and mathematics, and mapped in the form of a horoscope. Their specific locations in the horoscope indicate specific happenings in the case of individuals, of multitudes and of geographical regions. Whether the Sun, the Moon, the planets and the stars themselves influence the terrestrial phenomena, or they only indicate such phenomena by their various dispositions is a controversial issue. What is important to us is that variations in their disposition determine variations in the events on the earth; the correlations are only too strong to be brushed aside by the critics of astrology.

Encyclopedia Jyotisha (Nation Master.com) states the following :

Jyotisha (*jyotiṣa*, in Hindi and English usage Jyotish; sometimes called Hindu astrology, Indian astrology, and/or Vedic astrology) is the Hindu system of astrology, one of the six disciplines of Vedanga, and regarded as one of the oldest schools of ancient astrology to have had an independent origin, affecting all other schools in and around India. The Sanskrit word derives from *jyótis* or which means "light, brightness", but in the plural also "the heavenly bodies, planets and stars". Natal astrology is based upon the concept that each individuals personality or path in life can be determined by constructing a natal chart for the exact date, time, and place of a persons birth. Electional astrology (called Muhurt or Muhurtha in Hindu astrology) concerns itself with finding the best time to do a particular activity. ... Horary astrology is a very old branch of astrology by which an astrologer will try to answer a question by drawing up an astrological chart or horoscope for the exact time and place at which that question came to mind or when it was put to them. ... Mundane Astrology (also known as political astrology) is the application of astrology to world affairs and world events, taking its name from the Roman word Mundus, meaning the World. Mundane astrology is branch of Judicial astrology and is widely believed by astrological historians to be the most ancient branch of astrology. Jyotish has historically been part of a continuous "holistic" approach to living and to spiritual practice within the life of Hindus predominant in India.

Jyotish is often discussed as the instructional element of the Rig Veda, and as such is a Vedanga, or "body part" of the Vedas, namely called the *Eye of the Veda*, for its alleged ability to view both phenomenal reality and wisdom itself. Part of a larger Vedic curriculum including mathematics, architecture, medical and military applications. Jyotish has its own sophisticated reference to the noumenal: the planets are "grahas", which are thought to seize or act upon created beings and influence their actions and life.

As Hindus believe that humans have fortune and misfortune in life because of karma, many use Jyotish to understand the downs in life due to the influence of planets, i.e. Navagraha, and perform religious ceremonies to mitigate bad karma. Karma (Sanskrit , act, action, performance is the concept of action or deed in Dharmic religions understood as denoting the entire cycle of cause and effect described in Hindu, Jain and Buddhist philosophies. In Hindu astrology, the Navagraha are the nine chief celestial beings: Surya

(Sun) Chandra (Moon) Chevaai (Mars) Budhan (Mercury) Guru (Jupiter) Shukran (Venus) Shani (Saturn) Rahu (Head of Demon Snake) Ketu (Tail of Demon Snake). ...

BRANCHES OF VEDIC / HINDU ASTROLOGY

Vedic astrology (Aagam Shaastra / Jyotisha- futurity sciences) has three main branches:

Siddhanta (Astronomy): Siddhanta or Tantra or Ganita: This deals with the mathematical aspects of astrology. There are several treatises on Siddhanta astrology but five, among them, are considered as particularly important. They are :

- Surya Siddhanta
- Paulisha Siddhantra
- Romaka (or Lomasha) Siddhanta
- Vasishtha Siddhanta
- Paitamaha Siddhanta
- Samhita (Mundane astrology): A proficiency in these is considered as a prerequisite for a good astrologer, according to the celebrated Varahamihira. It covers Mundane astrology, predicting important events related to countries such as war, earth quakes, political events, astro - meteorology, financial positions, electional astrology; house & construction related matters (Vaastu Shaastra), animals, portents & omens etc.

Hora (Predictive astrology): This branch has the following different styles / sub branches:-
Mundane Astrology (also known as political astrology) is the application of astrology to world affairs and world events, taking its name from the Roman word Mundus, meaning the World. Mundane astrology is branch of Judicial astrology and is widely believed by astrological historians to be the most ancient branch of... Electional astrology (called Muhurt or Muhurtha in Hindu astrology) concerns itself with finding the best time to do a particular activity.

- Jaatak Shaastra / Hora Shaastra (Natal Astrology / horoscopy): Prediction based on individual horoscope.
- Muhurt or Muhurtha (Electional astrology): Selection of beneficial time to initiate an activity to get maximum fruition from the life activities. Muhurta or electional astrology, which concerns itself with the election of favourable planetary dispositions to achieve specific accomplishments in day-to-day life. Although it is essential to have the knowledge of arithmetical calculations to understand Indian Astrology, but for the benefit of the common people, astrologers have devised a calendar (Panchang) with the help of which, and simple arithmetical calculations, one can have knowledge about planets, good or bad for him.
- Swar Shaastra (Phonetical astrology): Predictions based on name & sounds.
- Prashna (Horary astrology): Predictions based on time when a question is asked by querent / querist.
- Ankjyotisha / Kabala (Numerology): A branch of astrology based on numbers.
- Nadi Astrology: An ancient treatise having detailed predictions for individuals.
- Tajik Shaastra / Varsha Phal (Annual Horoscopy): Astrology based on annual solar returns.
- Jaimini Sutras: A non-conventional method of timing of events based on

Famous Indian astrologer, Acharya Jaimini.

- **Nastjaatakam (Lost Horoscopy):** Art of tracing / construction of lost horoscopes.
- **Streejaatak (female astrology):** A special branch of astrology dealing with female nativities.

Other related branches :

- a) **Horary astrology** is a very old branch of astrology by which an astrologer will try to answer a question by drawing up an astrological chart or horoscope for the exact time and place at which that question came to mind or when it was put to them.
- b) **Nadi astrology (naadi jothidam)** is a form of astrology practised in Tamil Nadu, India.
- c) **Graha Samudriki (Astro-Palmistry):** Palm reading as horoscope.
- d) **Hasta Rekha / Samudrika Shaastra (Palmistry):** Based on palm reading.
- e) **Padatal Shaastra (Plantarology):** Based on reading of lines & signs on the sole.
- f) **Shakun Shaastra (Omens):** Predictions based on omens & portents.
- g) **Swapna Vidhya :** Interpretation of dreams.
- h) **Kapal Vidya (Phrenology)**
- i) **Aakriti Vidya (Physiognomy):** Based on structure & moles on the body.
- j) **Kerala Jyotisha:** Predictions based on querrist reply regarding name of flower or colour or touching part of body.
- k) **Remedial Astrology:** Various modes of propitiation of planets based on planetary positions in nativity, transits, elections & for religious functions.

Dr. K.N. Rao's views on Vedic astrology (published by sulekha.com **May 30, 2005**):

“Technically, Jyotish should not be called Vedic Astrology. For *Yagnas* and *Karmakanda* the Vedas are the authentic source. For the householders it is the *Smritis*. But both the Vedas and *Smritis* are in the *Puranas*. Just as the entire Creation has emerged from Him, so too the entire literature of the world is an offshoot of the *Puranas*. There is no iota of doubt about it. In the Vedas, there is no methodology provided to determine *Tithi*, *Vaar*, *Nakshatra*, or planetary *Sanchara* (transits). Even the methodology for determining timing of *Parvas* (festivals), or Eclipses is not mentioned in the Vedas. What is not in the Vedas is in the *Smritis*. And whatever is not found in these two is to be known from the *Puranas*.

Through someone's fertile imagination it was decided to call Hindu astrology as Vedic astrology. I too fell into this trap and I never verified or clarified this with a competent Vedic scholar. But now I stand corrected. It is either Indian astrology or Hindu astrology. Vedic astrology does not exist at all. Having said that, the term “Vedic” is a great marketing tool especially in the new age movement. So whether it is true or not, I suspect Vedic astrology will continue to be the preferred name for Indian Astrology especially in the west.”

II THE SIXTY SAUVATSARAS (SAMVATSARAS)

Samvatsara is a Sanskrit term for "year". In Hindu tradition, there are 60 Samvatsaras, each of which has a name. Once all 60 samvatsaras are over, the cycle starts over again. The sixty Samvatsaras are divided into 3 groups of 20 Samvatsaras each. The first 20 from Prabhava to Vyaya are attributed to Brahma. The next 20 from Sarvajit to Parabhava to Vishnu & the last 20 to Shiva. There are sixty Samvatsaras in all, which are as under:

- 1) PRABHAVA: A person born in this Samvatsara accumulates everything. He enjoys every worldly pleasure, is gifted with children, intelligence etc.
- 2) VIBHAVA: A person born in this Samvatsara enjoys every worldly pleasure, is beautiful or handsome, an artist, the superior person in his family and clan, a learned man and humble.
- 3) SHUKLA: A person in this Samvatsara is happy, simpleton, blessed with the pleasure of having a nice wife and sons, rich, fortunate, a learned man and humble.
- 4) PRAMODA: A person born in this Samvatsara is generous and charitable, endowed with beauty, believer of truth, has tremendous qualities, has a helpful nature and efficient in all faculties and is proud.
- 5) PRAJAPATI: A person born in this Samvatsara is kind, a carrier of his family's traditions, humble, and worshipper of deities and Brahmana.
- 6) ANGEERA: A person born in this Samvatsara is endowed with beauty and happiness. Fortunate, friendly, has many sons, conceals his thoughts and enjoys a long life.
- 7) SHREEMUKHA: Has knowledge of the sacred books and scriptures, intelligent, powerful and famous.
- 8) BHAVA: The person is generous at heart, famous, has tremendous qualities, is charitable, jolly and lovable.
- 9) YUVA: is tall, of serious nature, believes in charity, intelligent, contented and lives a long life.
- 10) DHATRI: is a possessor of many good qualities, respects his teachers, expert in arts and crafts, has knowledge of the scriptures and is kind in nature.
- 11) ISHVARA: A person born in this Samvatsara loses his temper quickly. But generally happy, efficient and gentle.
- 12) BAHUDHAANYA: Is clever in business and Trade, receives favour from the powerful people, has knowledge of scriptures, charitable and rich.
- 13) PRAMAATHEE: A person born in this Samvatsara possesses royal signs, vehicles, has knowledge of scriptures, a defeater of his enemies, is a politician.
- 14) VIKRAMA: is of violent nature and accomplisher of difficult tasks, is brave.
- 15) VRISHA: 'Blows his own trumpet', possesses deplorable traits, keeps company of bad and mean people, is dirty and lazy.
- 16) CHITRABHANU: A person born in this Samvatsara loves a variety of clothes and fragrances, fulfills his desires and is kind.
- 17) SUBHANU: has curly hair, kind-hearted, blessed with beauty, defeats his enemies and is rich.
- 18) TAARAN: Cunning, brave but restless, has knowledge of arts, cruel. Does deplorable acts, enjoys pleasures but is poor.
- 19) PAARTHIVA: Religious minded, has expertise in the scriptures and arts, runs after worldly pleasures.
- 20) VYAHA: Aspires for happiness and comforts, an addict, a debtor, restless spends recklessly.
- 21) SARVAJEETA: gets respect from the powerful people, enthusiastic, pious, has a huge body and is a defeater of his enemy.

- 22) **SARVADHAARI:** A person born in this Sanvatsara has many servants in his service, is always in the pursuit of pleasures, possesses beauty, loves sweets, is patient and honourable.
- 23) **VIRODHEE:** A person in this Sanvatsara is a lecturer, lives in foreign countries far away from his family, quarrels with his friends.
- 24) **VIKRITI:** Poor, horrible physical appearance, lacks intelligence and cunning.
- 25) **KHARA:** A man born in this Sanvatsara is lustful, has a filthy body, has a rough nature and talks unnecessarily. He is also shameless.
- 26) **NANDANA:** A person born in this Sanvatsara does social services like digging ponds, wells etc., is charitable, pious and has a happy family.
- 27) **VIJAYA:** A person born in this Sanvatsara is brave, gentle, an orator, kind hearted, charitable and a defeater of his enemies.
- 28) **JAYA:** A person born in this Sanvatsara gets respect and honour from the common people, destroyer of his enemies, has expertise in the knowledge of scriptures and is attracted to sensual pleasures.
- 29) **MANMATHA:** Lover of ornaments, sensualist, speaker of truth, loves songs and dance and is in pursuit of worldly pleasures.
- 30) **DURMUKHA:** A person born in this Sanvatsara is cruel. Mean-minded, greedy and with bad habits and practices.
- 31) **HEMALAMBA:** A person born in this Sanvatsara possesses great looks, vehicles, is rich. He has a happy and contented family life, and an accumulator of things.
- 32) **VILAMBA NAAM:** A person born in this Sanvatsara is cunning, greedy, lazy phlegmatic, weak and a believer in destiny.
- 33) **VIKAARI:** A person born in this Sanvatsara is full of prejudice but he is also a master of arts, restless, cunning, very talkative and does not trust his friends.
- 34) **SHAARVARI:** A person born in this Sanvatsara is expert in buying and selling, is repelled by those friends who are in pursuit of pleasures and is studious.
- 35) **PLAVA:** A person born in this Sanvatsara is lusty, conceals his thoughts and restless.
- 36) **SHUBHAKRITA:** A person born in this Sanvatsara is very fortunate, humble and possesses knowledge. He enjoys a long life on account of his pure and pious activities and is rich.
- 37) **SHOBHAKRITA:** A person born in this Sanvatsara is well advanced in every faculty, possesses an auspicious quality, is kind, endowed with beauty and is efficient.
- 38) **KRODHI:** A person in this Sanvatsara is of cruel nature, loved by women, obstructs other's work.
- 39) **VISHVAVASU:** A person born in this Sanvatsara is blessed with a beautiful wife and obedient sons. He is generous, patient, loves sweetmeats and possesses many qualities.
- 40) **PARAABHAVA:** If a person is born in this Sanvatsara, he is an accumulator of little to moderate wealth, talks bitterly about others and is mannerless
- 41) **PLAVANGA:** A person born in this Sanvatsara is restless in nature, has a weak body, is cunning and inclined to bad actions.
- 42) **KEELAK SANVATSAR:** A person born in this Sanvatsara is of mediocre appearance. He talks sweetly and is kind. He also has well developed forehead.
- 43) **SAUMYA:** A person born in this Sanvatsara is learned, rich, pious, has reverence towards the deities and is hospitable to guests, but possesses a weak body.
- 44) **SAADHARANA:** A person born in this Sanvatsara likes travelling, is efficient in writing, discriminative and has excess of anger. But he is also pious and is free from sensual pleasures.

- 45) VIRODHAKRITA: A person born in this Sanvatsara is short tempered and disobeys his father.
- 46) PARIDHAVEE: A person born in this Sanvatsara is a learned man with a kind heart. He has a command over the arts. He is intelligent and achieves success in Business.
- 47) PRAMADI: A person born in this Sanvatsara is wicked, proud, quarrels a lot, greedy, poor, possesses little intelligence and performs mean deeds.
- 48) ANANDA: If a person is born in this Sanvatsara, he has more than one wife, clever, efficient in his occupation, has obedient sons, has sense of indebtedness and is charitable.
- 49) RAKSHASA: A person born in this Sanvatsara is cruel, commits bad and destructive deeds, quarrelsome, greedy, poor, has little intelligence and mean.
- 50) ANALA (Nala): A person born in this Sanvatsara is intelligent, strikes riches in the business of aquatic things, clever in farming work and commerce, is a supporter and patron of many people inspite of having meagre wealth.
- 51) PINGALA(Vimala): A person born in this Sanvatsara has yellowish eyes, commits mean deeds, has unsteady wealth, charitable but talks bitterly.
- 52) KAALAYUKTA: A person born in this Sanvatsara is a useless teacher, is wickedly intelligent, unfortunate and quarrelsome.
- 53) SIDDHARTHEE: A person born in this Sanvatsara is generous, jolly, a winner, endowed with beauty, respectable, rich and capable.
- 54) RAUDRA: A person born in this Sanvatsara has a horrible appearance, an animal rearer, criticizes others.
- 55) DURMATI: A person born in this Sanvatsara is of the belief that whatever he does is right; others are wrong. Hence, he remains most of the time unhappy, lusty, engaged in irreligious activities and unintelligent.
- 56) DUNDUBHI: A person born in this Sanvatsara gets honour and respect from authorities, has all the comforts in life, owns house, vehicle etc., loves fine arts.
- 57) RUDHIRODGAARI: A person born in this Sanvatsara possesses red eyes, has a weak body because of frequent suffering from jaundice, has excessive anger, has disfigured nails and faces the danger of an attack by weapons.
- 58) RAKTAKSHI: A person born in this Sanvatsara has a natural tendency towards virtuous actions and religious activities, lusty, is jealous of other's success and suffers from diseases.
- 59) KRODHANA: A person born in this Sanvatsara is an obstrucuter of other's work, causes confusion, etc.
- 60) KSHAYA: A person born in this Sanvatsara is a squanderer of accumulated wealth, believes in serving others, has a strong heart and little inclination towards virtuous actions.

III THE PANCHANG

Panchanga or *Panchang* is Hindu Almanac. The literal translation of Panchanga is "Five Limbs". The five energies it represents are considered for selecting an appropriate and auspicious time for ceremonies or certain actions. Panchanga is consulted in matters of timing, i.e. calculating *muhurta* concerning marriage, education, travel and agriculture to name a few. It is very interesting to note the importance given to Sun and Moon in ascertaining a good time. While fixing a *muhurta*, we cannot possibly choose a time that is perfect in all respects, we therefore should try to choose a time that would do more good than bad.

The five limbs and a brief description is as follows:

- **Tithi (along with Paksha):** A tithi means a lunar day. A lunar day is about 0.95 of a normal day. When the Moon moves towards the Sun, it is called Krishna Paksha, otherwise its Shukla Paksha. When the Sun and Moon are closer to each other, it is Amavasya and when they are 180 degrees apart, it becomes Poornima.
- **Vaar (Day of the weeks):** The days of the week along with the ruler planet in the brackets are - Sunday (Sun), Monday (Moon), Tuesday (Mars), Wednesday (Mercury), Thursday (Jupiter), Friday (Venus) and Saturday (Saturn).
- **Nakshatra (Constellation):** Apart from the 12 signs, there are 27 constellations that are like "mansions" or "houses". The planets visit these houses while on their journeys through the skies. Nakshatra is a generic term and all planets are in one Nakshatra or the other at any given time. However, when someone says Janma Nakshatra or daily Nakshatra, he/she specifically means Moon Nakshatra.
- **Yoga:** Yoga means combination. In this context of Panchanga, it means a particular combination of Moon and Sun. This combination is said to affect a person's health.
- **Karana:** Karana means half a lunar day. There are 11 Karanas.

TITHI

Tithi is considered as the first phase or portion (Kala) of the 16 phases of the Moon. The 15 days, commencing from Amavasya (the last day of the dark half of a lunar month) to Purnima (Full moon), are called the Tithis of the Shukla-Paksha (brighter phase) and the days commencing from Purnima to Amavasya are called Krishna Paksha (darker phase).

In Indian Astrology, the calculation of the Tithis starts from Pratipada (The first day in each half of the lunar month) of the Shukla-Paksha. They are:

Pratipada	Dwitiya	Tritiya	Chaturthi	Panchami
Shashthi	Saptami	Ashtami	Navami	Dashami
Ekadasi	Dwadashi	Trayodashi	Chaturdashi	Purnima

Similarly, in the Krishna-Paksha, starting from Pratipada till Chaturdashi, all the dates are same; the only difference being the fifteenth day which is Amavasya (Moonless night) The lunar day is considered an important factor in influencing our minds. Historically, the waxing or waning moon has been associated with the mind (consider the term lunacy), and the full moon and lunar eclipses have been associated with mental problems and even an increase in deformed births.

VAAR

LUNAR DAY (TITHI) / Vedic Name of Tithi		WAXING MOON (SHUKLA PAKSHA) FAVORABILITY	LUNAR DAY (TITHI) / Vedic Name of Tithi		WANING MOON (KRISHNA PAKSHA) FAVORABILITY
1	Pratiprada	Unfavorable	1	Pratiprada	Favorable

2	Dwitiya	Unfavorable	2	Dwitiya	Favorable
3	Tritiya	Unfavorable	3	Tritiya	Favorable
4	Chaturthi	Unfavorable	4	Chaturthi	Favorable, but regarded as unfavorable by certain rules of exception
5	Panchami	Unfavorable	5	Panchami	Favorable
6	Shashthi	Neutral	6	Shashthi	Neutral
7	Saptami	Neutral	7	Saptami	Neutral
8	Ashtami	Neutral, but regarded as unfavorable by certain rules of exception	8	Ashtami	Neutral, but regarded as unfavorable by certain rules of exception
9	Navami	Neutral	9	Navami	Neutral
10	Dashami	Neutral	10	Dashami	Neutral
11	Ekadashi	Favorable	11	Ekadashi	Unfavorable
12	Dwadashi ***	Favorable	12	Dwadashi	Unfavorable
13	Trayodashi	Favorable, but regarded as unfavorable by certain rules of exception	13	Trayodashi	Unfavorable
14	Chaturdashi	Favorable	14	Chaturdashi	Unfavorable
15	Purnima	Favorable	15	Amavasya	Unfavorable

*** Dwadashi (the 12th Thithi has been regarded by many as unfavorable; however B.V.Raman indicates that experience shows the 12th Tithi to be quite auspicious, particularly, if other factors are positive. The 4th, 8th, and 14th Tithis are regarded as unfavorable by many authors, whether the moon is in a waxing or waning phase.

THE 27 DAINIK OR NITYA YOGAS AND THEIR INFLUENCES

Nithya Yoga = Longitude of Sun + Longitude of Moon / 13 degrees 20 minutes

1. VISHKAMBHA

The Yoga is Vishkambha (Supported) -- prevails over others, victorious over enemies, obtains property, wealthy.

2. PRITI

The Yoga is Priti (Fondness) -- well-liked, attracted to the opposite sex, enjoys life with contentment.

3. AYUSHMAN

The Yoga is Ayushman (Long-lived) -- good health and longevity, energetic.

4. SAUBHAGYA

The Yoga is Saubhagya (Good Fortune) -- enjoys a comfortable life full of opportunities, happy.

5. SOBHANA

The Yoga is Shobhana (Splendor) -- lustrous body and demeanor sensualist, obsessed with sex.

6. ATIGANDA

The Yoga is Atiganda (Danger or obstacles) -- difficult life due to numerous obstacles and accidents; revengeful and angry.

7. SUKARMA

The Yoga is Sukarma (Virtuous) -- performs noble deeds, magnanimous and charitable, wealthy.

8 DHRITI

The Yoga is Dhriti (Determination) -- enjoys the wealth, goods and spouses of others; indulges in the hospitality of others.

9 SOOLA

The Yoga is Shula (Spear, Pain) -- confrontational and contrary, quarrelsome, angry.

10 GANDA

The Yoga is Ganda (Danger or obstacles) -- flawed morals or ethics, troublesome personality.

11 VRIDDHA

The Yoga is Vriddhi (Growth) -- intelligent, opportunistic and discerning; life constantly improves with age.

12 DHRUVA

The Yoga is Dhruva (Constant) -- steady character, able to concentrate and persist, wealthy.

13 VYAGATHA

The Yoga is Vyaghata (Beating) -- cruel, intent on harming others.

14 HARSHANA

The Yoga is Harshana (Thrilling) -- intelligent, delights in merriment and humor.

15 VAJRA

The Yoga is Vajra (Diamond, Thunderbolt) -- well-off, lecherous, unpredictable, forceful.

16 SIDDHI

The Yoga is Siddhi (Success) -- skillful and accomplished in several areas; protector and supporter of others.

17 VYATAPATA

The Yoga is Vyatipata (Calamity) -- prone to sudden mishaps and reversals, fickle and unreliable.

18 VARIYAN

The Yoga is Variyana (Comfort) -- loves ease and luxury, lazy, lascivious.

19 PARIGHA

The Yoga is Parigha (Obstruction) -- encounters many obstacles to progress in life; irritable and meddlesome.

20 SIVA

The Yoga is Shiva (Auspicious) -- honored by superiors and government, placid, learned and religious, wealthy.

21 SIDDHA

The Yoga is Siddha (Accomplished) -- accommodating personality, pleasant nature, interest in ritual and spirituality.

22 SADHYA

The Yoga is Sadhya (Amenable) -- well behaved, accomplished manners and etiquette.

23 SUBHA

The Yoga is Shubha (Auspicious) -- lustrous body and personality, but problems with health; wealthy, irritable.

24 SUKLA

The Yoga is Shukla (Bright White) -- garrulous and flighty, impatient and impulsive; unsteady and changeable mind.

25 BRAHMA

The Yoga is Brahma (Priest, God) -- trustworthy and confidential, ambitious, good discernment and judgment.

26 AINDRA

The Yoga is Indra (Chief) -- interest in education and knowledge; helpful, well-off.

27.VAIDHRITI: The Yoga is Vaidhriti (Poor Support) -- critical, scheming nature; powerful and overwhelming mentally or physically

The yoga is derived from the "longitudes of the Sun and Moon in motion. The obtained product, that is in minutes is divided by 800" to obtain yoga. One yoga is equal to 60 ghatas (A ghati is equal to 24 minutes). The nature of the 27 yogas is as follows:

Yogas	Nature to do auspicious work
Vishkumbha	Bad
Priti	Good
Ayushman	Good
Saubhagya	Good
Shobhana	Good
Atiganda	Bad
Sukarma	Good
Dhriti	Good
Shoola	Bad
Ganda	Bad
Vridhhi	Good
Dhruva	Good
Vyaghata	Bad
Harshana	Good
Vajra	Bad
Siddhi	Good
Vyatipata	Bad
Variyan	Good
Parigha	Bad
Shiva	Good
Siddha	Good
Sadhya	Good
Shubha	Good
Shukla	Good

Brahma	Good
Indra	Good
Vaidhriti	Bad

These fifteen days have been given five names.

NANDA	BHADRA	JAYA	RIKTA	PURNA
1st day	2nd day	3rd day	4th day	5th day
6th day	7th day	8th day	9th day	10th day
11th day	12th day	13th day	14th day	15th-30th
Friday	Wednesday	Tuesday	Saturday	Thursday

If the above mentioned days falls on the given Tithis it is considered as auspicious and the work taken in hand in successfully accomplished. For example (if, 1st, 6th 11th falls on Friday, 2nd, 7th, 12th falls on Wednesday etc.)

INAUSPICIOUS DAYS – The following days (Tithis) are considered to be inauspicious, and there is a fear of hurdles, obstructing the accomplishment of the work. The names of these auspicious days have been given as follows:

- 1. **DAGDHA**
- 2. **VISHA**
- 3. **HUTASHAN**

The dates are considered to be inauspicious if it falls on the following days

	SUN.	MON.	TUE.	WED.	THUR.	FRI.	SAT.
DAGDHA	12th	11th	5th	3rd	6th	8th	9th
VISHA	4th	6th	7th	2nd	8th	9th	7th
HUTASHAN	12th	6th	7th	8th	9th	10th	11th

If 12th day and 4th day of the months falls on Sunday and 11th & 6th falls on Monday and 5th & 7th falls on Tuesday respectively, they are considered as inauspicious.

NAKSHATRA (CONSTELLATION) – A group of stars is called Nakshatra. Just as the units used for measuring the distance is miles or kilometers in the same way the space (Akash Mandal) is measured in terms of Nakshatras (group of stars). The whole space has been divided into 27 parts and each part has been given the name of Nakshatra. They are as follows

1. ASHWINI	2. BHARNI	3. KRITIKA
4. ROHINI	5. MRIGASHIRA	6. AARDRA
7. PUNARVASU	8. PUSHYA	9. ASHLESHA
10. MAGHA	11. PURVA PHALGUNI	12. UTRA PHALGUNI
13. HASTA	14. CHITRA	15. SWATI

16. VISHAKA	17. ANURADHA	18. JAYESHTA
19. MOOLA	20. PURVASHADA	21. UTRASHADA
22. SHRAVANA	23. DDHANISTA	24. SHATABHISTA
25. PURVABHADRAPADA	26. UTRABHADRAPADA	27. REVATI

Ecliptic is tenanted by 27 constellations, each one of them spread over an arc of 13 degrees 20 minutes.

PANCHAKA NAKSHATRA: The following group of five Nakshatras are considered as having five defects (Panchakadosha). They are Dhanistha, Shatabhisha, Purvabhadrapada, Uttarabhadrapada and Revati.

MOOLA NAKSHATRA: A child taking birth in this Nakshatra, which consists of Jyestha, Aashlesha, Revati, Mool, Magha and Ashwini Nakshatra are not considered as auspicious. Therefore, for the pacification of this 'Moola Nakshatra', some specific rites are performed 27th days after the birth when the same Nakshatra returns. Out of these six Nakshatras, which constitute Moola Nakshatra, Jyeshtha and Moola are called 'Gandant Moola' and Aashlesha is called as 'Sarpa Moola'.

ADHOMUKHA NAKSHATRA: As the name of this Nakshatra implies, works like digging a well, or laying a foundation is considered as auspicious. This particular Nakshatra is itself constituted by Nakshatras. They are: Moola, Aashlesha, Vishakha, Kritika, Purvaphalguni, Purvashadha, Purvabhadrapada, Bharani and Magha

DAGDHA NAKSHATRA: For commencement of any work, this Nakshatra is considered as inauspicious. Therefore, commencing any work in this Nakshatra is prohibited if the days on which, this Nakshatra falls are as under-

Sunday – Bharani	Monday – Chitra	Tuesday - Uttarashadha
Wednesday – Dhanishtha	Thursday – Uttaraphalguni	Friday - Jyeshtha
Saturday - Revati		

YOGA (COMBINATIONS)

There are 27 Yogas in all. They are as under

1) VISHAKUMBHA, 2) PREETI, 3) AAYUSHMAN, 4) SAUBHAGYA, 5) SHOBHANA, 6) ATIGANDA, 7) SUKARMA, 8) DHRITI, 9) SHOOLA, 10) GAND, 11) VRIDDHI, 12) DHARUVA, 13) VYAGHAATA, 14) HARSHANA, 15) VAJRA, 16) SIDDHI, 17) VYATIPAATA, 18) VARIYAANA, 19) PARIGHA, 20) SHIVA, 21) SIDDHA, 22) SADDHYA, 23) SHUBHA, 24) SHUKLA, 25) BRAHMA, 26) INDRA, 27) VAIDHRITI.

KARANA Half of the part of a Tithi is called a Karana i.e. There are two Karanas in a Tithi. There are 11 Karanas altogether. They are: 1) BALA, 2) BAALAVA, 3) KAULAVA, 4) TAITIL, 5) GARA, 6) VANIJA, 7) VISHTI, 8) SHAKUNI, 9) CHATUSHPADA, 10) NAAGA, 11) KINSTUGHNA The first 7 of these Karanas are movable (Chara) i.e. it cannot be predetermined as to on which dates, these are going to occur, but the last 4 Karanas are fixed (Sthira), and hence can be predetermined.

VISHTIKARANA is also called 'Bhadra' and commencing any work during this time is prohibited. Bhadra is marked very clearly in every panchanga.

VAAR (DAYS)

There are 7 days i.e. Sunday (Ravivaar), Monday (Somavaar), Tuesday (Mangalvaar), Wednesday (Budhvaar), Thursday (Brihaspativaar), Friday (Shukravaar) and Saturday (Shanivaar). The counting of days begins from the sunrise of the first day to the sunrise of the second day. In astrology, this system is known as 'AHORATRA', which means day and night taken together.

IV ELEMENTS AND VOCATIONS

AIR

The element of Air is, of course, associated with the sense of smell. The element of Air is also associated with music. sound is transmitted through airwaves with music. birds. Of flutes and whistles. Of our own voices raised in song. Air is the element of that first creative urge to create beautiful sounds... The realm of Air is the mind and mental activity It offers the gift of clarity. It rules the process of synthesising ideas and concepts from many different sources or disciplines into something that is cohesive and comprehensive. It rules the communication of these ideas... writing and verbal expression. It rules teaching. And it rules poetry.

Goals of air: Communications Educations Group Work Intellectual Skills
Organisation Overcoming Addictions Speaking Teaching Tests and Examinations
Theorising Travel Writing...Prose, Poetry, or Music

FIRE

The greatest source of Fire we know is our Sun. By the miracle known as photosynthesis, our cousins the plants are able to capture the energy of the Sun in a form that both they and we can use for nourishment. The sugars made by plants using the light of the Sun form the basis for all foodstuffs...and when we eat these sugars and starches, we break them down to release the energy they have stored. Our brains, hearts, and bodies require it to function. Sex and passion are definitely associated with Fire. Fire corresponds to Will, that force within us that keeps us selecting goals and moving toward them. Fire is about facing fears and overcoming them

Goals of Fire: Athletics Banishing Illness Competitions and contests Courage
Creativity Defense Loyalty Protection Sex Strength Success

WATER

The flow of our emotions. association of water...that of dreams, visions, and illusions The heart, of course, is another association of Water

Goals of Water: Communicating with Ancestors Beauty
Childbearing and Rearing Family issues Friendships Healing Home..comfort and beauty
Letting go Love Meditation Partnerships Psychism Purification

EARTH

Represents body and solidness. It represents permanence, stability, and security. Earth is the element that rules the healing of our bodies. It is the element of the plants...so the healing herbs. it is the element of the crystals, used for healing on physical, emotional, and spiritual levels.

Earth and the Gnomes(NETWORKING OF ELEMENTS) include crystal or stone magic, herb magic, magic that plants seeds or buries things, and magic with sand or salt. Any of these things can represent Earth on your altar...stones and crystals, pots of earth, growing plants, salt, or cast-off gifts of creatures of earth...like antlers or hooves.

Goals of Earth: Abundance Agriculture Archeology Buildings and Houses
Construction and Fabrication Family Ferility Healing Job and Career
Matters Money Nutrition

V PERMANENT & TEMPORARY RELATIONSHIP OF PLANETS

The planets have enmity and friendship, both permanent and temporary, among themselves, due to their nature and location in the Natal chart.

PLANET	FRIEND	ENEMY	NEUTRA
SUN	Moon Mars Jupiter	Venus Saturn	Mercury
MOON	Sun, Mercury	None	Mars Jupiter Venus Saturn
MARS	Moon Sun, Jupiter	Mercury	Saturn Venus
MERCURY	Sun Venus	Moon	Mars Jupiter Saturn
VENUS	Mercury Saturn	Moon Sun	Mars Jupiter
JUPITER	Sun Moon Mars	Mercury Venus	Saturn
SATURN	Mercury Venus	Mars Moon Sun	Jupiter

Temporary Relationships

Planets located in the 2nd, 3rd, 4th, 10th, 11th and 12th signs from another planet become its temporary friend by location and the others are enemies.

A natural or permanent friend in a friendly position becomes the best friend. A permanent friend in an inimical position becomes neutral. A permanent enemy in a friendly position becomes neutral. A neutral planet in a friendly position becomes a friend and in an inimical position becomes an enemy.

An enemy planet in inimical position becomes its bitter enemy. To make matters clear an illustrative horoscope may be studied thus: Though Astrologers workout Shadvargas (six fold division of Rasis) they rarely take them into consideration or predicting events. It may be opined that the shadvargas are intended only for the purpose of locating the planets in the Zodiac in order to visualize their mutual distances. As far as the Navamsa is concerned, it may be said that the vaigottarna or the Navamsa sign coinciding with the concerned sign is the most effective part of the particular sign. Beyond that, no other rational explanation could be found for ascribing rulership of planets to shadvargas. However we dare not question the wisdom of our ancient rishis, who have propounded the shadvargas. So we have to implicitly follow their path.

VI

QUALITIES OF SIGNS

Each sign relates to one of the three major qualities, called in Western astrology "Cardinal," "Fixed," and "Mutable." In Sanskrit they are called Chara, "active," Sthira, firm or "immovable" and Dwiswabhaba, dual or "both natured". These qualities relate to the manner whereby the individual directs his or her energy in life and is often reflected in the nature of the character. These qualities are much like positive (Cardinal), neutral (Fixed), and negative (Mutable) electrical charges. No quality is necessarily better or worse than the others. However, each has its energetic pattern and its characteristic imbalances that an individual dominated by it must master.

Cardinal Types

Cardinal signs show the positive, active, dynamic, initial, or guiding phase of their respective element. Cardinal quality corresponds generally to the quality of Rajas: It is the principle of movement, gives impulse, direction, and expression; but may cause disturbance, agitation, and too forceful or too frequent action. Cardinal types (those individuals who have planets predominately in Cardinal signs) are people of action. They are positive, expressive, outgoing, and have a high sense of achievement and accomplishment. They are willful, aggressive, impulsive, dynamic, and often become successful as leaders. Most high achievers or executive types are of this quality. While they can accomplish a great deal and often get what they want, they may be lacking in sensitivity or unable to reflect upon themselves or their goals properly. They may impose themselves on others or harm others along the way, or at least may not be sensitive to the feelings of others. They can overextend themselves or burn themselves out through excess activity, movement and stimulation. As souls they may be beginning a new phase of manifestation. Modern culture likes this type. They have self-confidence, seek advancement, and direct their energy towards their goals in a powerful way. Many of our leaders, bosses and entertainers are of this type. Cardinal types need to cultivate more sensitivity, flexibility, patience, and introversion and develop more consistency and stability. They need to make sure that what they are directing their energy towards reflects their deepest will and aspiration so as not to get caught in action for its own sake. If they can do this, their capacity for inner development in life can also be very high.

Fixed Types




Fixed signs show static, stable, neutral, formal, or enduring phase of their respective element. Fixed quality corresponds generally to Tamas: It is the condition of form or substance; gives continuity and consistency; but may cause inertia, resistance and stagnation. Fixed types are firm, stable, and determined in who they are and what they do. They like to continue, preserve, and uphold things. They are quite settled in themselves and often unwilling to modify their opinions or to question themselves. Their characters are firm, hard, and unyielding. They are consistent, have strong faith, and do not waver in their beliefs. They can be like a rock, which is not moved by things. They can be obstinate, fixated, and incapable of accepting or even acknowledging any other point of view than their own. They may be conservative or traditional or at least may not see the possibility of another way of doing things. They are often possessive and may accumulate much in life, finding it difficult to let go. When highly evolved, they are souls who hold to the truth and have great faith. When less evolved, they may be insensitive, attached, or resistant. They change slowly, but what they alter will endure. They can be emotional, sentimental or have

a strong feeling nature. Sometimes they are thoughtful, but they go more deeply into the ideas they already have rather than develop new ones. As souls, they are usually maintaining a phase of manifestation. Fixed types need to develop more initiative and attempt more new things, particularly new ways of looking at things. At the same time, they need to be more sensitive, adaptable, and open. They must make certain that what they are holding on to is the truth and not just some pattern of negativity, emotionality, or selfishness.

Mutable Types

Mutable signs show the negative, transitional, unstable, undirected, or malleable phase of their respective element. Mutable quality corresponds generally to Sattva: It is the subtle, transformative, or refined state of the element which may, however, cause instability, hypersensitivity and disintegration. (It should be noted that some Vedic astrologers associate fixed quality with Sattva, as it is stable, and mutable quality with Tamas as it is disintegrating; but mutable signs are the best for developing the mind, which is of the quality of Sattva). Mutable types are flexible, adaptable, and capable of many things. They often have many talents, interests, curiosities, and skills. They are prone to be indecisive and may find it difficult to act. In addition, they may be inconsistent and unable to stick to things. They are often mental types who like to think, calculate, worry, or reflect, and they can become too introverted or overly preoccupied with themselves. They more commonly suffer from mental or nervous disorders, immune system derangements, and allergies. They are often agile on a physical level, particularly when young, but have poor endurance. They can be very talkative or communicative, though they may not have anything specific to say. By their ability to exchange things, they can become good businessmen, yet they may also get caught in their ideas and calculations about things. They may be successful as performers, as they can modify the character that they appear to be, but are apt to be unstable. When highly evolved, they are capable of great sensitivity and broad comprehension. When less evolved, they can be erratic, unreliable, and neurotic. As souls, they are usually completing a phase of manifestation. Mutable types need to have more initiative, daring, and willingness to act. They need to set aside their thoughts and work through their actions. They also need independence, firmness, consistency, and peace. Above all, they need to direct their sensitivity in a more conscious direction so that they are not so easily disturbed by things, so that they use their sensitivity consciously as a tool rather than have it react against them unconsciously.

II IMPORTANT KEYWORDS DESCRIBING THE SIGNS

<u>SIGNS</u>	<u>IMPORTANT KEYWORDS</u>
Aries 	Aries is energetic, innovative, original, pioneering, assertive, quick-tempered, strong drive, leader, ambitious, extroverted, sometimes aggressive, competitive, enthusiastic, self-reliant, and self-assured.
Taurus 	Taurus is determined, efficient, stubborn, cautious, placid, persistent, enduring, introverted, conservative, conventional, materialistic, security conscious, stable, industrious, dependable, and one generally having significant financial ability
Gemini 	Gemini is flexible, versatile, restless, a jack-of-all-trades, lively, alert, quick-witted, literary, communicative, a good conversationalist, changeable, sociable, logical, ingenious, agile, dexterous, intellectual, and mentally ambitious

Cancer 	Cancer is introverted, reserved, emotional, sensitive, moody, sympathetic, security-conscious, prudent, retentive, domestic, maternal, protective, quiet, calm, imaginative, conscientious, and quite the traditionalist.
Leo 	Leo is ambitious, a lover of limelight, speculative, extroverted, optimistic, honorable, dignified, confident, proud, exuberant, sunny, flamboyant, charismatic, dramatic, competitive, a leader and an organizer.
Virgo 	Virgo is practical, responsible, sensible, logical, analytical, highly discriminating, a careful planner, precise and punctual, dedicated, perfectionist, critical, health conscious, and somewhat introverted.
Libra 	Libra is idealistic, a peacemaker, diplomatic, refined, poised, gracious, kind, courteous, fair-minded, sociable, charming, artistically creative, affable, cooperative, extroverted, and usually somewhat indecisive.
Scorpio 	Scorpio is intense, determined, powerful, strong-willed, forceful, bold, courageous, enduring, competitive, resourceful, researcher, an investigator, secretive, mysterious, penetrating, psychic, self-reliant, and somewhat introverted or closed.
Sagittarius 	Sagittarius is idealistic, optimistic, freedom-loving, casual, friendly, buoyant, gregarious, enthusiastic, philosophical, studious, farseeing, direct, outspoken, honest, loyal, restless and loves travel.
Capricorn 	Capricorn is ambitious (power, position, money), organizational, self-disciplined, rigid, thrifty, prudent, security-conscious, conservative, responsible, practical, persistent, political, business oriented, methodical.
Aquarius 	Aquarius is individualistic, unconventional, progressive, unique, independent, humanitarian, altruistic, visionary, perceptive, intellectual, logical, ingenious, inventive, unpredictable, detached, friendly, and scientific
Pisces 	Pisces is receptive, supersensitive, impressionable, peace-loving, serious, sympathetic, charitable, compassionate, artistic, creative, dreamer, dedicated, imaginative, psychic, shy, introverted, spiritual, and reclusive

VIII THE TRAITS, CHARACTERISTICS AND PROFESSIONS ETC. OF THE TWELVE SIGNS OR RASHIS (AS ASCENDANTS) IN BRIEF

Rashi - the signs

The sidereal zodiac is also an imaginary belt of 360 degrees (like the tropical zodiac), divided into 12 equal parts. Each twelfth part (of 30 degrees) is called a sign or rashi.

Number	Sanskrit Name	Western Name	Element	Quality
1	Mesha	<u>Aries</u>	Tejas	Cara
2	Vrishabha	<u>Taurus</u>	Prithivi	Sthira
3	Mithuna	<u>Gemini</u>	Vayu	Dvisvabhava

4	Karka	<u>Cancer</u>	Jala	Cara
5	Simha	<u>Leo</u>	Tejas	Sthira
6	Kanya	<u>Virgo</u>	Prithivi	Dvisvabhava
7	Tula	<u>Libra</u>	Vayu	Cara
8	Vrishchika	<u>Scorpio</u>	Jala	Sthira
9	Dhanus	<u>Sagittarius</u>	Tejas	Dvisvabhava
10	Makara	<u>Capricorn</u>	Prithivi	Cara
11	Kumbha	<u>Aquarius</u>	Vayu	Sthira
12	Meena	<u>Pisces</u>	Jala	Dvisvabhava

1. ARIES

- a) Positive traits: creative, original, dynamic, bold, ambitious, independent, self-confident, strong will-power, pioneering, fights all obstacles, emerges a winner.
- b) Negative traits: impulsive, impatient, quarrelsome, stubborn, extremist, short-tempered, rash decisions, hard to accept others point of view
- c) Special characteristics: Eat less, works more, is quick, resists opposition and non-cooperation to this work, possesses good health (except if the ascendant lord or ascendant is afflicted), intelligent and quick grasping power.
- d) Professions: Trade, industry, agriculture, mining, jobs related to fire and furnace, metal casting, heat treatment, welding, forging, brick kiln, bakery, army, police force, engineering, medical field, labour leader, fire fighting force.
- e) Benefic planets for Aries: Sun(5 L) Mars(1L) Jupiter (9L)
Moon is neutral but Moon in 5th and 9th is yogakarak
Mercury, Venus and Saturn are malefic
Mercury being 3rd and 6th lord is most malefic
- f) Important planetary configurations:
 - i) Mars, Jupiter and Venus in 2nd house gives wealth
 - ii) Sun in 1st H and Jupiter in 9th H give Rajyoga
 - iii) Venus and Mars in 7th H gives self acquired wealth and fortune.
 - iv) Saturn in 9th H associated or aspected by Jupiter gives prosperity and fortune

2. TAURUS

- a) Positive traits: ambitious, affectionate, loving, trustworthy, great power of endurance and sacrifice, love of art and music, lover of truth and justice, shrewd in business.
- b) Negative traits: arrogant, unimaginative, prejudiced, resentful, greedy acquires property of others without paying adequate compensation, selfish, materialistic and lazy.
- c) Special characteristics: Deep sense of devotion to duty and responsibilities, exceptional courage, capacity for endurance, sacrificing spirit, materialistic, loves luxuries, enjoy food and drinks and makes merry with friends, can be selfish, greedy, vindictive and obstinate, men of principles and value self-control, prey for sex gratification.

- d) Professions: Bankers, financiers, art dealers, accountants, scholars, philosophers, lawyers, doctors, poets, jobs in hotels, cinemas, food grain vehicles, careers involving mental activities.
- e) Benefic planets for Taurus is Saturn (9th and 10th Lord) and is yogakarak and Venus and Mercury
Sun, Moon and Mars are neutral
Jupiter (8th and 11th lord) is malefic but another school of thought includes Mars.
- f) Important Combinations: Mercury and Saturn in 2nd H gives dhan yoga
Venus in lagna associated or aspected by Mercury and Saturn gives Dhan yoga
Venus and Saturn together or in mutual aspect, associated with 1, 4, 6, 7, 9 houses gives prosperity.

3. GEMINI

- a) Positive traits: Intelligent, sympathetic, versatile, adaptable, charming, witty, pride of parties, good planners, loves details, fond of reading, writing, indoor activities, artistic, imaginative, loves music, good conversationalist, willing to help.
- b) Negative traits: Curious to new things and unrelated studies that dissipates energy, suffers nervous breakdown, choosing wrong fields leading to fraud and deception, could be a cheat or swindler if ascendant is afflicted.
- c) Special characteristics: Full of zest, witty, lively, humorous, intelligent with a marked level of originality, ingenuity, intellectual ability, , adaptable, versatile, adjustable in all circumstances, knows many things, at times his knowledge is superfluous and gets irritated if ignored.
- d) Professions: Reader, writer, journalist, publication, marketing, transportation and communication, space research, information technology, cotton textiles, tourism, travel, navigation, mathematician, lawyer, accountant, trader, professor, consultant.
- e) Most benefic planet is Mercury (lord of 1st & 4th) Venus is benefic (lord of 5th and 12th) Moon is neutral, Sun (3rd L) Mars (6th & 11th L), Saturn (8th L) are malefic, Jupiter (7th L) is marak.
- f) Planetary combinations: Moon in 2nd H or 12th H gives ancestral property, Moon in 2nd H associated or aspected by Jupiter makes the native rich, Mercury and Saturn in the 9th makes him wealthy, Jupiter in 4th and Mercury in 10th H gives him landed property and if Saturn and Jupiter combine in 9th or 10th H or exchange houses, the native becomes rich and wealthy.

IV CANCER

- a) Positive traits: Sensitive, sympathetic, caring, loving, curious to learn new things, intelligent, industrious, self-reliant with great power of perception and intuition. He is hospitable, honest, loves justice and fair play, easily impressed by the thoughts and feelings of others and helps others in an innovative way.
- b) Negative traits: Oversensitive, imaginary fears disturbing mental peace, shy, nervous, restless, lacks self-confidence. If the lagna is afflicted the native is stubborn, unforgiving, vindictive, cruel, suffers from marital discords and self-pity.
- c) Special characteristics: Though he might not have a happy domestic life, he is attached to his family, swayed by the opinion of others, worries about little things

and suffers from imaginary problems, becomes moody and melancholic if ignored or neglected.

- d) **Professions:** A born leader in trade and industry, trades in pearls, jewellery, textiles, handicrafts, musical instruments, earns profits through liquids, chemicals, milk and milk products, joins navy, dancing, acting, music, acrobatics, , becomes antique dealer, caterer, hotelier, nurse, sailor, gains profits from weapons, explosives, readymade garments, fast food items.
- e) Very benefic planet is Mars (5th and 10th L) and yogakarak, Moon as 1st L and Jupiter as 9th L are benefic, Mercury as 3rd and 12th L and Venus as 4th and 11th L are malefic. Sun is neutral and gives results based on its association with other planets.
- f) **Important combinations:** Sun and Mars in 10th H causes Dhan yoga, Moon and Venus in 10th H causes Dhan yoga. Mercury and Venus in 5th H causes Dhan yoga. Moon, Mars and Jupiter in 2nd H and Sun and Venus in 5th H gives great fortune and riches. Sun in 10th and 11th gives great fortune and riches. Saturn which is a natural and functional malefic for Cancer Lagna is good in 3rd, 6th, 8th and 11th house.

V LEO

- a) **Positive traits:** Creative, courageous, dynamic, generous, cheerful, good organizer and administrator, has abundant energy, sincere, takes care of friends and relative, takes judicious decisions.
- b) **Negative traits:** Intolerant, a bully, arrogant, egoistic, gets angry on trivial matters, loves to dictate his terms to others.
- c) **Special characteristics:** Mingles with all strata of society with ease, broad minded and tolerant to others, loves to appreciate good work and good workers, excepts encomiums and adulation, believes in family traditions, causes criticism and resentment among family members.
- d) **Professions:** Strives for high positions, political leader, senior executive, a scientific and technical personnel involved in research and development, gains through trades of marble, timber and forest products, jeweler, geologist, teachers, sports person, actor, artist.
- e) The most benefic planet is Mars, 4th & 9th L and yogakarak and Sun being ascendant lord. Moon, Jupiter and Saturn are neutral, Mercury and Venus are malefic, Jupiter (8th L) could be fatal, Saturn is the most malefic.
- f) **Planetary combinations:** Sun in 2nd H and Jupiter in 10 H causes Dhan yoga because Asc. Lord and 5th lord occupy and aspect 2nd house. Mars and Saturn in mutual aspect in any house makes him wealthy. Moon and Saturn in 4th or 10th H causes dhan yoga, Mercury and Venus in 2nd H causes dhan yoga, Saturn in 8th H defeats enemies, Mars is benefic and auspicious in lagna, 6th and 9th house, Jupiter gives prosperity and peace in 9th, 10th and 12th H.

VI VIRGO

- a) **Positive traits:** intelligent with analytic power , precise, meticulous, discriminating, orderliness, harmony, methodical, good memory, loves fine arts and music, prudent, economical, well-versed in many branches of knowledge.

- b) **Negative traits:** Takes long time to conclude, undecided, nervous, takes advantage of others wealth, confused, hot tempered, lacks self-confidence, false pride, builds castles in the air, vindictive, cynical, carried away by impulses.
- c) **Special characteristics:** Analytical, critical, devoted to duty, loves details and is methodical, sharp mind, quick to grasp new things, finds fault with others.
- d) **Professions:** Intellectual career, teacher, professor, counselor, singer, writer, lawyer, doctor, statistician, mathematician, accountant, manager, consultant, stage artist, actor, jeweler, transporter, tour organizer, telephone operator, computer programmer, systems scientist.
- e) **Most benefic planet is Mercury, Venus 2nd and 9th lord is benefic, Sun and Saturn are neutral Mars, 3rd and 8th lord is malefic, Jupiter is marak.**
- f) **Planetary combinations:** Venus and Ketu in 2nd H causes dhan yoga, Moon and Venus in 9th H causes dhan yoga, Jupiter in lagna or 7th H gives wealth, Saturn in 11th gives profits, Jupiter in 4th H makes him a legal expert; Mercury, Venus and Saturn in any house forms Rajyoga, capable of giving high post and power.

VII LIBRA

- a) **Positive traits:** Refined tastes, pious, intelligent, loves justice, peace and harmony; capable of taking impartial decisions based on truth and equality; loves art, music, sculpture; inspires and motivates others to achieve their goals.
- b) **If the lagna is weak or afflicted the native is indecisive, vindictive, fearing controversies and heated decisions; highly susceptible to flatter or flirtation; slow and not amenable to reasoning; at times forces his views on others without logic or reason.**
- c) **Has beauty, keen sense of sympathy, justice, harmony and equality; a peace-maker, resolves complicated issues based on truth and justice; wants everlasting friendship.**
- d) **Professions:** Beautician, fashion model, artist, actor, jeweler, dealer in cosmetics, judge, lawyer, legal advisor, teacher or physician, transport, textiles, rubber, plastic industry, electronics, hardware, vehicles.
- e) **Most benefic planet is Saturn (yoga karak), Mercury is benefic planet, Sun, Mars and Jupiter are malefic**
- f) **Planetary combinations:** Mars exalted or alone in combination with Sun and Moon gives wealth through marriage and business partnership; Venus and Ketu in 2nd H gives dhan yoga; Mercury, Venus, Sun or Saturn in lagna gives dhan yoga; Moon in 4th, 9th and 10th would give splendid success to the native; Jupiter and Mercury in 9th H makes the native religious.

VIII SCORPIO

- a) **Fearless, hardworking, powerful, determined, intelligent, loyal, imaginative, generous, loves excitement, luxuries of life, fine arts, dance, music; occupies high positions and honoured.**
- b) **Negative characteristics:** Secretive, suspicious, vindictive, obstinate, inflexible, cruel, unsympathetic, over-critical, sarcastic.
- c) **Special characteristics:** Penetrating mind, intensive, secretive, suspicious; calm and quiet but would not like to forgive and forget; revengeful and never forgets an insult or injury; loves to command and rule others; becomes a good and intimate friend after initial hesitation.

- d) Professions: Doctors, surgeons, chemists, research scientists, diplomats, industrialists, lawyers, detective service of defence forces, secret agent, famous as an artists or in jobs related to women folk.
- e) Most benefic is Moon; Sun, Jupiter and Mars are benefic; Saturn is neutral; Mercury and Venus are malefics; Jupiter and Venus could be maraks.
- f) Planetary combinations: Jupiter and Venus in 2nd H causes dhan yoga; combination of Jupiter and Mercury or mutual aspects gives dhan yoga; Rahu in 2nd H gives wealth; Mars and Venus in 1st H gives affair.

IX SAGITTARIUS

- a) Positive traits: Dynamic, resourceful, sincere, versatile, open minded, optimistic, generous, sympathetic, kind, simple, modest, God fearing, free from external show and hypocrisy.
- b) Sensitive, over anxious, restless, indecisive; tactless due to anxiety, careless, indecisive, irresponsible; neglect and harsh words makes him heart broken.
- c) Special characteristics: Extension, Expansion, Excellence, ambitious, optimistic, energetic, resists restrains from others; unrestrained utterances, workaholic, should learn to relax.
- d) Profession: Expert in his field, holds high prestigious position, minister, counselor, advisor, lawyer, preacher, professor, philosopher, business executive, publisher, writer, doctor, accountant, sportsman, physician, explorer, army commander.
- e) Sun and Mars are benefics, Moon neutral, Mercury, Venus and Saturn malefics; Mercury and Saturn maraks.
- f) Planetary combinations: Sun and Mercury in 5th and 9th causes dhan yoga. Saturn in 10th or 11th gives wealth; Saturn and Venus in 11th gives wealth; Sun and Venus in 9th and Saturn in 3rd gives wealth and prestige; Jupiter in lagna and Sun in 5th gives Rajyoga; Saturn in 11th gives success through help from senior executives or government officials.

X CAPRICORN

- a) Positive traits: Down to earth practical, reliable, disciplined, patient, persevering, dedicated and determined hard worker; futuristic thinking, accepts good advice, sympathetic, generous and philanthropist.
- b) Negative traits: Cunning, cruel, harsh, ruthless, secretive, vindictive and rigid in his views and goals; short tempered and very clever in arguments; pessimist and negative thinker.
- c) Special characteristics: Sharp memory with keen interest in versatile subjects; tries to exhibit qualities and material what he does not have and therefore is worried of being exposed; rational, determined and prudent,
- d) Profession: builder, architect, engineer, responsible executive in trade and industry; gains from marine products, watery goods, agricultural and horticultural products; good at planning; good market analyst, surveyor of industries; cottage industries; secluded life of a yogi and meditation.
- e) Benefic planet is Venus and also yoga karak; Mercury and Saturn are benefic; Sun is neutral; Moon, Mars and Jupiter are malefic.

- f) Planetary combinations: Rahu, Mars and Venus in 9th H gives dhana yoga. Combination of Moon and Mars or trine or in 11th or 12th gives wealth; Sun, Moon, Mars in lagna and Mars and Venus in 12th gives dhan yoga; Saturn in 3, 6, 11th H aspected by Jupiter gives Rajyoga.

XI AQUARIUS

- a) Positive traits: Original, intellectual, idealistic, generous, eager to help others, hard working, keen interest in literature, music, philosophy and other deep studies, pride of the gatherings.
- b) Negative traits: Rebellious, obstinate, eccentric, willing to wage war without reason, ill-tempered and irritated when neglected or provoked, unpredictable behaviour.
- c) Special characteristics: Sensitive, intelligent, sympathetic, altruistic, loves friends and values friendship but does not bow to any command; loves cleanliness and orderliness; needs love and care constantly; if neglected, humiliated or ill-treated, then he loses all his good traits.
- d) Professions: Excels in literature, philosophy, music, occult sciences; is an archeologist, astronomer, astrologer, computer programmer, electrical or electronic engineer or space scientist; may join army, fire fighting or a militancy organization.
- e) Benefic planet is Venus, 4th and 9th Lord. Sun, and Saturn are also benefic. Jupiter 2nd lord is marak, Mercury 8th lord is malefic.
- f) Planetary combinations: Moon and Saturn in 10th H causes dhana yoga. Jupiter in 2nd H and Venus in 11th H causes dhana yoga. Jupiter as 2nd L, positioned or aspecting 2nd and Saturn 1st L positioned in or aspecting lagna gives wealth the native. Sun, Mercury and Jupiter in 3rd H gives political power in Sun's dasha.

XII PISCES

- a) Positive traits: Religious, loves justice, learned, kind, receptive, eager to help people in distress, intuitive, satisfied with what he has, loves travelling.
- b) Negative traits: Lacks confidence, nervous, confused, vague, lust for power; involved in illegal sex and pleasures if ascendant is afflicted, cunning, selfish, deceiving.
- c) Special characteristics: Earns livelihood on the sea coast or in cities situated on the banks of the rivers; has great recovery power and recovers from illness quickly; religious and God fearing and solves his problems through prayers, pilgrimage and acts of charity towards the poor.
- d) Professions: connected with mental faculties, water, education, film industry (Venus exalted in Pisces), art, music, cinema, luxury items, cosmetic, photography, perfumes, hotel and sex articles. Gains through import, export, water supply, soft drinks, skiing, irrigation, dam construction or ship building; gainfully employed in jobs related to hospitals, prisons, nursing homes, restaurants, etc.
- e) Benefic planets :Moon and Mars, Jupiter is neutral; Sun, Mercury, Venus and Saturn are malefics.
- f) Planetary combinations: Moon and Jupiter in 1, 4, 7, 10 causes dhana yoga; Moon, Mars, Mercury in 11th causes Dhana Yoga; Jupiter in 1st and Mercury in 11th causes dhana yoga.

IX SIGNIFICATION OF HOUSES

Concerning the body, the significations of each house generally correspond to the significations of the equivalent sign of the zodiac in seriatim i.e. whenever we want to examine the condition of any part of the body, the concerned house and the same number of sign should both be examined. Afflictions to houses likewise cause diseases of the connected parts.

1ST House: Represents the person, his innate nature and state of health, vitality, longevity, happiness, personality, appearance, prosperity, general disposition in life, reputation and status, desires and their fulfillment and the body parts - complexion, head (cranium and forehead) and brain, hair, pituitary glands, etc. For example, weakness of the first house and/or afflictions to the first house or its lord result in a sickly constitution, causing vulnerability to headache, mental tension, paralysis, giddiness, wounds, scars, erratic activity of endocrine glands, derangement, brain fever, stupidity, nose bleeding, etc. A strong Sun and Mars, as signifiers for vitality and energy respectively, help as a protective cover.

2ND House Represents wealth, family, livelihood, nourishment, male child, higher education, professional position, spouse, second marriage, continuance of married life, possession of precious stones and metals, money in cash, earning capacity, financial status, fortune, prosperity, movable properties, speech, vision and the body parts - face and its organs (nose, throat, mouth, tongue, teeth and eyes, especially the right one), facial bones, upper neck and its bones, gullet, larynx, cerebellum, trachea, cervical region and cervical bones, tonsils, etc. For example, weakness of the second house and/or afflictions to the second house or its lord cause vulnerability to poor digestion, disorders of speech, throat, cervical, gums, eyes, teeth, etc., and diseases mainly arising out of a weak venous system. A strong Mercury, as a signifier of speech, helps as a protective cover.

3RD House : Represents younger brothers or sisters, neighbors, courage, physical strength, sports, initiative, entrepreneurial nature, the power of understanding, short journeys, initiation into spiritual techniques, writing and communicative capability and the body parts - lower neck, shoulders, arms and ears (especially the right ones), hands, shoulders and collar bones, thyroid gland, respiratory and nervous systems, etc. For example, weakness of the third house and/or afflictions to the third house or its lord cause vulnerability to problems of respiratory canal, disorders of thyroid, imbalances in the nervous system, depression resulting in partial paralysis, stammering, shoulder pains, fracture in the collar bone region, partial deafness, respiratory diseases, asthma, tuberculosis, etc. A strong Mercury, as a signifier of communicative capability, helps as a protective cover.

4TH House : Represents mother, happiness, upbringing, relatives, friends, supporters, basic education, vehicles and conveyances, domestic peace, mind, mental peace, spiritual life, confidence, righteous conduct, close of life, comforts, luxuries, country of birth, immovable properties, real estate, land, wells and tanks, house, home, assets and the body parts - the rib cage, heart, chest, lungs and breasts. For example, weakness of the fourth house and/or afflictions to the fourth house or its lord cause vulnerability to coronary problems, physical ailments of breast, chest, heart and epigastric region, lungs' disorders, mental disorders,

lunacy and the problems connected to the circulatory systems. A strong Moon as a significator of mother, Venus as significator of comforts and Mars as significator of immovable properties help as a protective cover.

5th House :Represents intelligence, emotions, discernment and discrimination, intellectual and mental talents, memory, creative intelligence, emotional happiness, love, romance, lover, speculative gains from investments, organizational ability, success, progeny, children, knowledge, wisdom, higher learning/education, training, fall from position, social life, inclinations, spiritual pursuits, disciples and students, devotion, Ishta Devata, mantras, yantras, amulets, resources and merits we bring into life, future, digestion, etc., and the body parts - upper belly, stomach, liver, gall bladder, pancreas, spleen, colon, diaphragm, spine and spinal cord, pregnancy, etc. For example, weakness of the fifth house and/or afflictions to the fifth house or its lord cause vulnerability to diabetes, peptic ulcers, anemia, colic pains, stones in gall bladder, acidity, spinal cord disorders, dyspepsia, diarrhea, pleurisy, heart problems, etc. A strong Sun, as significator of digestion - nourishing agent of the body, helps as a protective cover.

6th House ;Represents disputes, diseases and injuries, debts, enemies, opponents, competitors, thieves, fears, doubts, worries, vices, weaknesses, sound financial position, maternal uncles, service, employees, good health and protection against losses through theft, fire and cheating, misunderstandings, confrontation, litigation and the body parts - waist, navel, lower abdomen, kidneys, small intestine, upper part of large intestine, intestinal function, appendix, etc. For example, weakness of the sixth house and/or afflictions to the sixth house or its lord cause vulnerability to problems of appendicitis, poisoning, colics, constipation, hernia, blood urea, psychiatric problems, exhaustion and nervous breakdown. In other words, health, financial position and the position with reference to the opponents is identified through this house. A strong Mercury and Mars, as significators for health, help as a protective cover.

7th House: Represents long term relationships, legal ties, spouse, partners in life and partners in business, vitality, potency, fertility, passion, outgoing nature, adultery, moral conduct, pleasures, comforts and life in foreign lands, success in love affairs, conjugal life, home abroad, travel, trade or business, expansion and the body parts - pelvic girdle, lumbar region, bladder, lower part of large intestine, inner sexual organs such as ovaries, uterus, cervix, testicles and prostate gland, etc. For example, weakness of the seventh house and/or afflictions to the seventh house or its lord cause vulnerability to generative organs, venereal diseases, arthritis, gout pains, urination problems, impotency, sterilization, renal problems, etc. A strong Venus, as significator for marital relationship, helps as a protective cover.

8th House :Represents longevity, research, interest in mystical sciences, occult, inner and outer transformations, past and future events, inheritance, death, will and testament, insurances, easy gains, marital-tie, vulnerability, fear, accidents, obstructions, litigation, bankruptcy, theft, losses, misfortunes, disgrace, disappointments and the body parts - scrotum and anus, outer sexual organs, excretory organs, pelvic bones, etc. For example, weakness of the eighth house and/or afflictions to the eighth house or its lord cause vulnerability to hidrocele, fissure, impotency, piles, urinary infections, boils, chronic diseases, etc. A strong Saturn, as significator for longevity, helps as a protective cover.

9th House :Represents father, preceptor, spiritual learning, spiritual inclinations, intuition, charity, virtue, duty, destiny on the basis of past lives and resultant happiness, meditation, foreign travel, long journeys of short duration and life in foreign lands, education abroad, grace, luck, general fortune, sudden and unexpected gains, religion, pilgrimages, philosophy, law, medicine, remedies, past, etc., and the body parts - thighs, left leg, thigh bones, bone marrow, hips, hip joints and the arterial system. For example, weakness of the ninth house and/or afflictions to the ninth house or its lord cause vulnerability to anemia, low productivity of blood, talassemia, leukemia, high fevers, diabetes, rheumatism and troubles in hips and thighs, etc. A strong Jupiter, as significator for general fortune, and a strong Sun, as significator for father, help as a protective cover.

10th House :Represents profession, career, vocation, promotion, livelihood, power, fame, public esteem, status, position, honor, karma in life, character, authority, government, employer, living abroad, ambition, next birth, happiness from male progeny, debts and the body parts - knee and kneecaps, joints and bones. For example, weakness of the tenth house and/or afflictions to the tenth house or its lord cause vulnerability to arthritis, broken knees, inflammation of joints, general weakness, skin diseases and allergies, emaciated body, etc, besides giving setbacks in professional matters. A strong Sun, as significator for organizational capability, helps as a protective cover.

11th House :Represents income, prosperity, gains, profit, friends, elder brother or sister, hopes and aspirations and their fulfillment, etc., and the body parts - shanks, ankles, shin bone, right leg, left ear and left arm. For example, weakness of the eleventh house and/or afflictions to the eleventh house or its lord cause vulnerability to circulatory problems, fracture of the lower portion of legs, pain in legs, problems of low productivity of blood, cancer of leg, etc. A strong Saturn, as significator for easy sources of income, helps as a protective cover.

12th House :Represents expenses, losses, expenditures for charity, end of life, exile, life in foreign lands, obstructions in life, separation from family, going astray, withdrawal into retreat, transcendence, enlightenment, seclusion, imprisonment, hospitalization, pleasures of bed, sound sleep and work behind the scenes, as work in a hospital, asylum, prison, military quarters, or monastery, etc., and the body parts - left eye, lymphatic system and feet. For example, weakness of the twelfth house and/or afflictions to the twelfth house or its lord result in problems to the body parts governed by this house, sleep disturbances and weaken the immunization power. A strong Moon, as significator for immunization power and mental peace, and a strong Venus, as significator for happy marital relationship and comforts, help as a protective cover.

X FRUCTIFICATION OF SIGNIFICATIONS

The signification of the houses fructify under the planetary sub-periods connected with them. The nature and extent of significations are dependent on three things, i.e. (1) the strength of the lord of the house, in case of mooltrikona signs; (2) the strength of the significator of the house; and (3) the influences on the house itself. The significations of the houses containing mooltrikona signs suffer if their lords and significators are weak or they or their lords or significators are under the influence of functional malefic planets. The significations of the houses containing non-mooltrikona signs suffer if

their significators are weak or they or their significators are under the influence of functional malefic planets.

Extent of houses: Under the Systems' Approach, we consider one sign per house, so the extent of each house is 30 degrees. The degree rising in the ascendant would be treated as the most effective point and the planets within 5 degree orb of the most effective point, irrespective of the house boundaries, would influence the most effective point as per their functional nature. Irrespective of the longitude of the ascending degree, the functional nature of the planets is identified with reference to the sign rising in the ascendant and the lord of the house will be the planet that rules the mooltrikona sign placed in that house. The results of the planets are analysed on the basis of placement of the planets in a particular house from the ascendant and, irrespective of their longitudinal difference from the most effective point, the planets placed in a house will be considered in that house only.

Nomenclature of Houses :Angular (Kendra) houses :The first, fourth, seventh and tenth houses are called angular houses or kendra houses.

Trines (trikona) houses :The fifth and ninth houses are called trines or trikona houses. First house is also considered as a trine.

Nature and classification of houses :Trikonas (1, 5, 9): Tirkonas and their lords are the most auspicious houses in the chart, known as dharmasthanas. They bring spirituality, knowledge, goodness, generosity and well-being if they are well-placed and unafflicted.

Kendras (1, 4, 7, 10) : are considered auspicious representing the most important and fundamental areas of our lives- body and innate nature; mother and home; marriage and relationship; profession, status, and position in society in their respective order.

Tri-shadya Houses (1, 3,11): Brihat Parashari Hora Shastra in Chapter 34, verses 3 and 4 says: "Any planet owning the 3rd, 6th and 11th will give evil effects." The malefic quality of the 11th house (the most powerful tri-shadya) is greed as it is one of three kama or desire houses. The Bhagavad Gita in Chapter 21, Verse 21, states "Desire, aager, greed – the triple gate of hell bring about the ruination of the soul. Therefore, one should avoid all these three. Desire, anger and greed are represented by the trishadya houses 3, 6 and 11 respectively, which are opposite the most important houses for spiritual advancement; i.e., 9, 12 and 5 houses.

Marakasthanas (2 and 7): Being 12th to 3rd and 8th houses (houses for longevity), planets occupying or owning these houses can cause death during their dashas, If they operate before the time of death is promised, they can bring death like suffering or distabance of health.

Trikasthanas (6, 8, 12): Malefic houses (Dusthana) :The sixth, eighth and twelfth houses are called malefic houses or dusthana houses, three evil houses of suffering. Theses houses and their lords bring in difficulties, suffering, loss, anxities, worries, obstacles, disease, confinement, isolation, impediments, enemies, lawsuits, accidents, injuries, surgeries and death like experiences into our lives.

XI HOUSES (BHAVAS) IN NIRAYANA ASTROLOGY

The Sanskrit word bhava means a field of action. There are twelve houses in a astrology chart. Each house defines different areas of life. An understanding of what each house means will give your analysis great depth and accuracy.

The qualities of the houses are explained in terms of angles (kendras), trines (triconal), upachayas, dustanas, and marakas. Also the four aims of life, dharma, artha, kama, and moksha, give the houses a deeper meaning.

Each house is 30 degrees; so is a sign. The houses in Vedic astrology contain the whole sign. The degree of the ascendant, Lagna (the sign rising on the Eastern horizon at birth), will be contained within the first house.

Dennis Flaherty, Flaherty of N W Institute of Vedic Sciences, with its motto : “Where the astrology of the East meets the West”, writes the following on the Bhavas:
“Bhavas: The Houses

The bhavas, or houses of the Vedic astrological chart, are correspondingly arranged to reflect these four fruits of personal existence.

- Houses 1, 5, and 9 are the dharma stations
- Houses 2, 6, and 10 are the artha stations
- Houses 3, 7, and 11 are the kama stations
- Houses 4, 8, and 12 are the moksha stations

The rightful pursuits of the field of human experience is completely contained within the bhavas. The Vedic sages consider the trikonal houses, houses 1, 5, and 9 the most auspicious houses because they are dharma houses. What can be said of personal existence if it has no personal purpose, if it does not follow swadharma, that is personal dharma ..., the houses that follow the dharma houses are the artha houses. These are house 2, 6, and 10. Of what value is the accumulation of resources without swadharma? What is the value of any material resource if you are ignorant of its purpose? You will probably not be aware of its purpose according to rita, or universal dharma. Only the sages and the Gods have this awareness. You may not be aware of its purpose according to varna dharma, or social dharma. You may not be aware of its purpose according to ashrama dharma, or human dharma. But if you don't know the purpose of your acquisitions according to swadharma, or personal dharma, then you have acquired and accumulated what you possess in a profound state of ignorance! You have left yourself out of the loop of your personal purpose!”

Since each sign has a ruling planet, the planet that rules the sign contained in the house will be the ruler (lord) of that house. The planets possess certain qualities of the houses relative to the houses that they rule. The ruler of a house and the house it resides in determines how the indications for that house will manifest in life. The ruler of a good house triconal (1, 5, and 9) will always bring blessings to the house it occupies. The rulers of the dustana houses (6, 8 and 12) will bring trouble to the houses they occupy. Malefic planets ruling good houses can operate as functional benefics, and benefics ruling difficult houses can become functional malefics.

The house that the ruling planet is positioned in will link the meanings of these houses. The ruling planet will always carry with it the meaning of the house/houses it rules. An example would be the ruler of the 5th house in the 9th would give the mind (5th house) spiritual tendencies (9th house). What complicates matters is the planets excluding the Sun and Moon rule two houses and therefore carry the meaning of both house rulerships. If the

ruler of the fifth house also rules the twelfth house as with Gemini and Sagittarius ascendants, and is still placed in the ninth house there would be a mixed result. The ninth house is infused with qualities of both the fifth and twelfth houses. Since the ninth house can refer to the father this implies loss (twelfth house) and intelligence (fifth house) as some of the features for this person's father.

Traditionally if a planet rules a tricona house (one, five, and nine) and the other house is a more difficult house like the dustanas (six, eight, and twelve) the tricona will predominate, but it will not completely override the dustana meaning. As for the previous example the father (ninth house) will be of high intelligence (fifth house) but may have to travel (ninth house) extensively and this would give the feeling of loss (twelfth house) to the children (fifth house) because of his absence. The sense of loss is not particularly from something bad. The planet and the sign will add more details. For Gemini ascendant the planet here would be Venus in Aquarius, which could indicate involvement in the arts with teaching. As for Sagittarius the planet ruling the fifth and twelfth would be Mars, which would give a more mechanical aggressive edge possibly dealing with the military or engineering for the father. These are just a taste of all the variables that must be assessed when working with houses and house rulerships.

Joni Patry in Eastern Astrology for Western Mind states the following in connection with the categories for the Houses:

Categories for the Houses:

.Trikona .Kendra .Upachaya .Dustana .Maraka

Trikona :The Trkona houses are one, five and nine. These are the most auspicious houses of all. They give fortune and luck. They are five houses away from each other. They form a triangle from each other. The four elements fire, earth, air, and water all form a trine from one another. The fire element is our Dharma. Dharma is our sense of purpose. When we understand our purpose, we are connected to our spirit and guided by inspiration. The spirit is what fuels our life. The Tricona houses are the houses that are related to the fire element, our spirit and inspiration. The first house is related to the first fire sign Aries, the fifth to Leo, and the ninth to Sagittarius.

Kendra :The Kendra houses are the angles of the chart. These houses are One, Four, Seven, and Ten. These are considered the most powerful houses of all. They create the most action in a chart. They relate to the qualities of the signs, which are cardinal. The cardinal signs are the signs of change and action. They are 1-Aries, 4-Cancer, 7-Libra, and 10-Capricorn. These houses bring results. This is why when planets come together that rule a Kendra and a Tricona house this creates the fulfillment of purpose (dharma). This is called a Raja Yoga. Planets in the Kendra houses are very strong and active. When malefic planets rule the angles they are said to loose their power to cause harm, and when benefic planets rule the angles they loose their power to give blessings.

Upachaya :Upachaya means "improvement". The Upachaya houses are three, six, ten, and eleven. They create a certain amount of tension that drives one to improve life's situations. These houses have a competitive edge to them. Life improves and gets better over time with these houses.

Dustana : The Dustana houses are six, eight and twelve. These houses primarily deal with suffering, and mainly ill health. They are the most difficult of all, ruling disease, death, loss and sorrow. The rulers of these houses will inflict this type of suffering. Dustanas are difficult points because they are places of transition. Both the sixth and the eighth are on either side of the seventh house, which is the point of sunset (endings), and the twelfth is the

end before the new dawn, the ascendant. These houses are sometimes referred to as the Triak houses (the Three).

Maraka :The Maraka houses are two and seven. Maraka means "killer". These houses and the planets that rule them are considered the killer houses or planets. These planets and houses are prominent when death or injury occurs. Death or injury does not occur every time these planets become prominent through the dashas or transits. There must be other determining influences indicating such an event.

The Four Aims of Life:

Dharma

Artha

Kama

Moksha

In Vedic astrology there are four main aims or goals that we aspire to in life. Dharma is our sense of purpose. Artha is the acquisition of wealth. Kama means "desire" and deals with emotional fulfillment. Moksha means "liberation" and refers to spiritual transformation.

Dharma :The Dharma houses are one, five and nine. They relate to the three fire signs (fire triplicity). The first house relates to the first fire sign Aries, the fifth Leo, and the ninth Sagittarius. These houses relate to our sense of purpose and the spirit that moves us. The first house is the self, our sense of who we are, our spirit. The fifth house is the inspiration of the sense of purpose through creative expression. The ninth house is our spiritual beliefs and truths. It is the realization of our spiritual connection to all through spirit.

Artha : The Artha houses are two, six, and ten. They relate to the three earth signs (earth triplicity). The second house relates to the first earth sign Taurus, the sixth Virgo, and the tenth Capricorn. These houses are about our material achievements, and the recognition gained from it. The second house is about the material possessions gained and wealth. The sixth house is the urge to improve through hard work. The tenth house is the public recognition received through a career.

Kama: The Kama houses are three, seven, and eleven. They relate to the three air signs (air triplicity). The third house relates to the first air sign Gemini, the seventh Libra, and the eleventh Aquarius. These houses are about how we convey our ideas, needs, and desires through relationships. The third house is about our early relationships starting with learning to share with our siblings. The seventh is the need of a lifelong partnership. The eleventh is to feel connected to friends and groups or organizations.

Moksha The Moksha houses are four, eight, and twelve. They relate to the three water signs (water triplicity). The fourth house relates to the first water sign Cancer, the eighth Scorpio, and the twelfth Pisces. Of all the aims of life Moksha is the ultimate goal. These are the houses that liberate or free the soul of the chains of earthly karma. They have to do with the past, fear based emotions, and the essence of the soul. The Fourth house is fear of losing our sense of security. The eighth house is the fear of letting go of control. The twelfth house is about releasing all attachments to the world.

The third and last of each Aim of Life brings us to the ultimate and end of it's essence. The ninth house is the final results of the Dharma houses (purpose), our spiritual realizations. The tenth house is the final results of the Artha houses (worldly success and recognition), our material pursuits of this world. The eleventh house is the final results of the Kama

houses (desire and relationships), connection through humanity. The Moksha houses are the deep side of our soul, that which we do not know or understand. They are the mystery of life. The last of the Moksha houses is the twelfth house, the last sign and the last of the Moksha houses. This in essence becomes the most important house of all because it deals with our final liberation from this world.

Meanings of the Bhavas (Houses)

1st House: (Thanu Bhava): Physical body, stature if body, limbs of the body, constitution, ego, personality, appearance, self, character, entrance into the world; birth, head: Kendra, Tricon, Dharma

2nd House: (Dhana Bhava): early childhood, domestic life, voice, speech, food or substances ingested, drinking habits, education, wealth, money, face, teeth, neck, vision in general, right eye in particular: Maraka, Artha

3rd House: (Sahaja Bhava): Courage, life force, arts of all kinds-theater, directors, painting, drawing, music, writing, sports, travel, siblings-especially younger siblings, sibling rivalry, lower education, hobbies, success through own efforts, adventures, initiative, motivation, competition, voice, all forms of communication, sales, hearing in general and the right ear in particular, father in law, hands, shoulders arms, and lungs: Upachaya, Kama

4th House: (Sukha Bhava): mother, all fixed assets- real estate, home, vehicles-cars, degrees-such as masters degrees, or doctorates, happiness-state of mind, endings, conditions at the end of life, passions, emotions, the masses, matters of the heart, security, past, heredity and genes, fear of security being threatened, things that are permanent or lasting forever, the soul, land and farming, breast: Kendra, Moksha

5th House: (Putra Bhava): True intelligence, the mind, children, abortions, kings or politics, creativity, speculation, good karma ,sense of destiny (poorvapunya), lotteries, morals, pleasure, romance, fun, entertainment, sports, generosity, spiritual rituals, heart: Tricon, Dharma

6th House: (Satru Bhava): Health, habits, employees, service, debts, enemies, law suites, improvement, Challenges from competitors or enemies, thieves and robberies, attacks, disease, medical profession, food, restaurants, fitness facilities, police, military, pets, accidents, acute illnesses, intestines: Upachaya, Dusthana

7th House: (Java Bhava): Relationships, marriage, business partnerships, sexual passions, courts, open enemies, divorce, residence in foreign lands, impotency, desire, kidneys: Kendra, Kama

8th House: (Mrityu Bhava): Death, transformations, change, surrender, control and manipulation, power struggles, mafia, underworld, dark side, investigation and private investigators, getting to the bottom of things, uncovering the truth, obsessions, disgrace, scandals, bankruptcy, obstacles, surgery, length of life, research, study of metaphysics, mediums, inheritances or money from others such as wills and insurance policies, or tax returns, reproduction organs, elimination organs, and Life force, spiritual practices, intuition, psychic abilities, chronic and long-term sickness, monetary gains from partner, secrets, sexual diseases, misfortunes, accidents: Dusthana, Moksha

9th House: (Bhagya Bhava): Spirituality, teachers, gurus, fortune, luck, long travels, father, publications, pilgrimages or journeys to gain spiritual knowledge, teaching, college or higher learning, law and lawyers, hips and thighs: Tricona, Dharma

10th House: (Karma Bhava): Career, social position, authority figures, fame, honors, purpose, government, presidents, bosses, wealth of the father, knees: Kendra, Artha

11th House: (Ayaya Bhava): Great gains, gains from profession, wealth, friends, groups, organizations, humanitarians, oldest sibling, attainment of desires, money that comes in large amounts, money from side ventures, left ear, ankles: Upachaya, Kama

12th House: (Vyaya Bhava): Loss, suffering, final liberation, death, endings, foreigners, and foreign countries, sleep, expenditures, misfortunes, charities confinement (such as prison), hospitals, secret enemies, spiritual liberation, release of all attachments, release of resentments, forgiveness, comforts of the bed, ashrams, watery places, sea or ocean, places of retirement, and escape, films and movies, feet, left eye: Dusthana, Moksha.

Bhava Yogas of the Rashi Chart

The "Rashi" or "Constellation" chart is the basic natal chart of Vedic Astrology. The Rashi chart is divided into 12 houses or "bhavas". These 12 houses function in 6 pairs - the six Yogas of human life. "Yoga" in Sanskrit means "bound pair" or "com-bin-ation."

The 12 houses (bhavas) of the vedic chart are arranged in Six Private-Public Yogas. The houses never work alone. Their stabilizing, consciousness-generating power works by yoga, so that one's private experiences are always interacting with the experiences of others. The 6 yoked house-pairs create the structure which contains the full scope of civilized human life. The 6 yogas define the first 6 energy body membranes, and the first 6 chakras. (The seventh energy body membrane/seventh chakra is not subject to the constraints of human consciousness.)

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First and most powerful Axis in the rashi chart is house 1 & 7 – self & others in relationship

Yoga 1	House 1 - Your Body/ Self	your own body /appearance /personality/ vitality /life	House 7 - others' lives with which your life combines	Spouse's body - marriage & sexuality - partnerships, contracts & agreements- balance - law courts
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Second Axis in the rashi chart is House 2 & 8 - sense data, material wealth

Yoga	House 2	your own	House 8 - others'	Spouses money - spouses sense
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2	- Your senses and sense data	senses/food/speech/birth family/ money/values/ wealth	wealth with which your wealth combines	data - spouse's birth family - pooled funds - concealed matters - secret dealings - inheritance - taxes - others' wealth
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Third Axis in the rashi chart is House 3 & 9 - thoughts, belief systems

Yoga 3	House 3 - Your thinking process and typical thoughts	your own siblings /mental traffic /daily thinking /short journeys	House 9 - thoughts of others, with which your thoughts combine (to create culture)	Spouse's siblings - father - ritual - orthodox religion - belief systems - civilizations - culture - long journeys
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Fourth and second-most-powerful Axis in the rashi chart is House 4 & 10 - emotional and social security

Yoga 4	House 4 - Your mother, private feelings, needs	your own mother/home/emotional security/ private life/ formal education/primary morality	House 10 - public security, with which your private needs combine	Spouses mother - spouse's education - spouse's emotional security - parents' public life- duty-dharma/vocation - career - public position
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Fifth Axis in the rashi chart is House 5 & 11 - creativity and community

Yoga 5	House 5 - Your children, your productions	your own children/creations/ productions/self-expression	House 11 - others' productions, with which your personal creations combine	Spouse's self-expression/ spouse's productions- associates - the Marketplace - community - networks -Gains - sources of income
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Sixth and Final Axis in the rashi chart is House 6 & 12 - forgiveness & dissolution

Yoga 6	House 6 - Your health	your own enemies/ disease/debt /suffering /imbalance /stage before rebalance/ health	House 12 - Others' imbalancewith which your personal suffering combines	Spouse's health/illness - charitable donations - spiritual liberation - retreat - release - hospitals - monasteries - suffering of others - poisons
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The Twelve Houses (Bhava)

In Brihat Jataka, Ch.1 Shloka 15 Varahamihira says, "The nature of the twelve houses commencing with Lagna or the rising sign is thus described:

1. The Lagna or the first house governs body
2. the second house governs relatives

3. the third house governs brothers
4. the fourth house governs friends
5. the fifth house governs sons
6. the sixth house governs enemies
7. the seventh house governs wives
8. the eighth house governs death or terminus vitae
9. the ninth house governs auspicious qualities & the general state of the moral conditions
10. the tenth house governs profession, honors, & dignity
11. the eleventh house governs income & finance
12. the twelfth house indicates expenditure.

The sixth, tenth, eleventh, & the third houses are called Upachaya (improving) houses although some authors say that they are not always improving."

HOUSE 1 = (ascendant, lagna) Tanu Bhava, House of Mangala [Mars]: physical appearance, social personality body image: vitality, overall temperament, stigma, constitution, basis of material life,

Bhava karakas and the signs of Zodiac

<u>SUN - ARIES</u>	
Devata	Agni
Ruling Gem	Ruby
Sapta Dhatu	Bones
Dosha (Sun)	Pitta
Dosha (Aries)	Pitta

<u>Family Members</u>	<u>Body Parts :</u>
Father's mother,	Head, Brain.
Mother's father	Forehead

Basic Significations of Bhava: The Self (Atman), innate nature, the empirical self, psychological make-up, personality, physiology, temperament, ego, constitution, character, complexion, dignity, sense of self-worth, general welfare, happiness, fame, status in society (social level), splendor, health, vitality, longevity, victory over enemies, strength or weakness, vigour, place of birth.

Uttrarakalamritam Section 5, Sloka 1 - ½: Relating to Action, Function or Doing of the 1st bhava: The following are what the first Bhava represents : (1) Body (2) limbs (happiness and misery (4) old age (5) knowledge (6) birth place (7) fame (8 dream) (9) strength (10) dignity (11) politics (12) longevity (13) tranquility (14) age (15) hair (16) appearance (17) pride (18) livelihood (19) gambling for others (20) stigma (21) honor (22) skin (23) sleep (24) proficiency (25) appropriating other's money (26) tendency to insult other men (27) freedom from disease (28) discontent (29) nature (30) agency (31) perseverance in the breeding of cattle (32) loss of decorum and (33) blame from one's castemen.

BPHS Ch. 12, 1-2. Physical comforts. Should Lagn Lord be yuti with a malefic, or be in Randhr, 6th, or 12th, physical felicity will diminish. If he is in an angle, or trine there will be at all times comforts of the body. If Lagn Lord is in debilitation, combustion, or enemy's Rāśi, there will be diseases. With a benefic in an angle, or trine all diseases will disappear. Lagn's angles (i.e. Bandhu, Yuvati, or the 10th), or its trine (Putr, Dharm), containing a benefic, is a powerful remedy for all, related to health.

BPHS Chapter 12: Effects of Tanu Bhava

1-2. Physical comforts:

Should Lagna Lord be yuti with a malefic, or be in Randhra, 6th, or 12th, physical felicity will diminish.

If he is in an angle, or trine there will be at all times comforts of the body. If Lagna Lord is in debilitation, combustion, or enemy's Rasi, there will be diseases.

With a benefic in an angle, or trine all diseases will disappear. Lagna's angles (i.e. Bandhu, Yuvati, or the 10th), or its trine (Putra, Dharma), containing a benefic, is a powerful remedy for all, related to health.

3. There will not be bodily health if Lagna, or Chandra be drishtied by, or yuti with a malefic, being devoid of a benefics Drishti.

4. Bodily Beauty: A benefic in Lagna will give a pleasing appearance, while a malefic will make one bereft of good appearance.

Felicity of the body will be enjoyed, if Lagna is drishtied by, or yuti with a benefic.

5-7. Other Benefits: If Lagna Lord, Budha, Guru, or Sukra be in an angle, or in a trine, the native will be long lived, wealthy, intelligent and liked by the king.

Fame, wealth, abundant pleasures and comforts of the body will be acquired, if Lagna Lord is in a Movable Rashi and be drishtied by a benefic Graha.

One will be endowed with royal marks (of fortune), if Budha, Guru, or Sukra be in Lagna along with the Chandra, or be in angle from Lagna.

If Budha, Guru, or Shukra be in 4th, 7th, or 10th from Lagna, or be in the company of Chandra in Lagna, the native will enjoy royal fortunes

8. Coiled Birth: If there be a birth in one of Mesha, Vrishabha & Simha Lagnas, containing either Shani, or Mangala, the birth of the child is with a coil around a limb.

The corresponding limb will be in accordance with the Rashi, or Navamsha, rising.

9. Birth of Twins: The native, who has Surya in a quadruped Rashi, while others are in Dual Rashis with strength, is born, as one of the twins.

12-14. Decanates and Bodily Limbs: Head, eyes, ears, nose, temple, chin and face is the order of limbs, denoted (by the various Bhavas), when the first decanate of a Rasi ascends.

In the case of the second decanate ascending the order is neck, shoulder, arm, side, heart, stomach and navel.

The order for the third decanate ascending is pelvis, anus/penis, testicles, thigh, knee, calf and foot.

The portion already risen indicates left side of the body (while the one yet to rise, i.e. the invisible half, denotes the right side of the body).

Madhya Parashari, Ch. 9 , Shloka 1: Indications of the first house are: Physique, Complexion, Longevity, Fame, Status, Appearance and Wealth. These should be assessed from the Rising Sign, the Lagna.

The astrological picture of body, complexion, & constitution is expanded by noting:

1. The rising nakshatra
2. Lord of the rising nakshatra
3. Navamsha (D-9) lagna
4. D-1 lagnesha within navamsha
5. Moon in D-1 and D-9
6. It is worth looking at the characteristics of the D-9's rising nakshatra and its Lord. Although D-9's rising *nakshatra* will tell us more about the native's behavior and expectations *in relationships*, our social relationships in fact define our personality to a very great degree. Therefore, do consider the D-9 in assessing native's overall fortune, appearance & social behavior.

BPHS Ch. 24, Shloka 25 : "If Sahaja's lord is in Tanu Bhava, the native will have **self-made wealth**, be disposed to worship, be valorous, and be intelligent, although devoid of learning."

BPHS Ch. 24, shloka 10 : "If Lagna's lord is in Karmaa Bhava, the native will be endowed with paternal happiness, royal honor (or patronage), fame among men and will doubtlessly have self-earned wealth."

HOUSE 2 = Dhana Bhava, House of Shukra [Venus] **Values, money, food, speech**: senses, wealth, death, food, mouth, teeth, face, sight, second spouse, family of origin, traditions, oral history

Bhava karakas and the signs of Zodiac

JUPITER - TAURUS	
Devata	Indra
Ruling Gem	Y.

	Sapphire
Sapta Dhatu	Fat
Dosha (Jupiter)	Kapha
Dosha (Taurus)	Vata

<u>Family Members</u>	<u>Body Parts</u> : Eyes (general).
Parental family	Right eye (specific).
Self-created family	All organs of face and neck; mouth, tongue etc

BPHS, Ch. 14. 1. O Brahmin, I now tell you about Sahaj Bhava. Should Sahaj Bhava be yuti with, or drishtied by a benefic, the native will be endowed with co-born and be courageous.

Basic Significations of Bhava: Wealth, speech, family, food, drink, jewels, precious gems, precious metals, movable property, ornaments, clothes, vision, quality of face, hair, mouth, teeth, tongue, jaw & voice; spoken & facial expression, cheerfulness, self-confidence, creative imagination, learning, education, educators, memory, fixity of mind, oral expression of knowledge, sources of income, maintenance of others.

Uttarakalamritam Section 5, Sloka 1½ - 3 :: Relating to Action, Function or Doing of the 2nd bhava: The following are to be determined from the second Bhava : (1) speech (2) wealth (3) belief in sacred tradition (4) supporting others (5) nails (6) enjoyment (7) truth and falsehood (8) tongue (9) eyes (10) garment (11) diamond (12) copper (13) gem (14) pearl (15) determination (16) perfume (incense) (17) family relationship (18) trade (19) softness of speech (20) liberality (21) effort in the acquisition of wealth (22) friendship (23) friend (24) splendour (25) miserliness in spending (26) clear oratorical ability (27) scholarship (28) gold (29) good silver (30) corn (31) modesty (32) nose (33) firmness of mind (34) a close dependant (35) rules of going and coming and (360) living power.

A profile of 2nd bhava: personal values as absorbed from extended family upbringing , speech , mouth, teeth, jaws, tongue, your family's wealth & status, the food you eat (most basic form of wealth is certainly food) , personal material assets , moral and aesthetic values, taste in art & design , the extended family's full set of values including their wealth , 2nd house is banking, in the root sense of "holding in" (as in a river bank holding in the river, a money bank holding in the money, etc.), the connection between money and speech is well known. The longer a family has held wealth, the more refined its speech and aristocratic values become.

BPHS Ch. 13, Shloka 4 : Parivartamsha yoga of L-2 in house-11 with L-11 in house-2 --- also, L-2 yuti L-11 in Kendra or kona. If Dhana lord is in Labha, while the lord of Labha in Dhana, wealth will be acquired by the native. Alternately, these two lords may join in an angle or in a trine.

BPHS _Ch. 24, shloka 16: L-2 in house-4 [house-2 = 11th-from house-4] "If Dhana's lord is in Bandhu Bhava, the native will acquire all kinds of wealth."

BPHS Ch. 13 – Effects of Dhana Bhava:

3. One will be wealthy, if Guru is in Dhan, as the Lord of Dhan, or is with Mangal
4. If Dhan Lord is in Labh, while the Lord of Labh in Dhan, wealth will be acquired by the native. Alternately these two Lords may join in an angle, or in a trine.

5. If the Lord of Dhan is in an angle, while Labh Lord is in a trine thereof, or is drishti by, or yuti with Guru and Śukr, the subject will be wealthy.

6-7. Yogas for Poverty. One will be penniless, if the Lord of Dhan Bhava is in an evil Bhava, while the Lord of Labh Bhava is also so placed and Dhan Bhava is occupied by a malefic. There will be penury right from birth and the native will have to beg even for his food, if the Lords of Dhan and Labh Bhava are both combust, or with malefics.

8. Loss of Wealth through the King. Should the Lords of Dhan and Labh Bhava be relegated to Ari, Randhr, or Vyaya Bhava, while Mangal is in Labh Bhava and Rahu is in Dhan Bhava, the native will lose his wealth on account of royal punishments.

11. Effortless Acquisition. If Dhan's Lord is yuti with a benefic and is in a good division, like Paravatañś, there will be effortlessly all kinds of wealth in the native's family.

In slokas 12 and 13 Sage Parasara also mentions about the eyes and speech in relation to the Dhana Lord.

12. Eyes. If Dhan Lord is endowed with strength, the native will possess beautiful eyes. Should the said Grah be in Ari, Randhr, or Vyaya Bhava, there will be disease, or deformity of eyes.

13. Untruthful Person. If Dhan Bhava and its Lord are yuti with malefics, the native will be a talebearer, will speak untruth and will be afflicted by windy diseases.

Combinations of L-2 and L-11

Total monetary wealth is a combination of:

1. "what you know" (family cultural values, domain-2)
2. "who you know" (marketplace associations, domain-11).

The yoga between 11th = incoming wealth -and- 2nd = wealth retained -- will show the native's lifetime, overall financial situation.

Should L-2 and L-11 be juxtaposed in a 6/8 angle, less favorable financial results occur.

Wealth from Domains 2, 5, 9, and 11

- Domain-2 = the storage-house for all "Skandha" or "heaps" of accumulation over the course of multiple cycles of incarnations. Domain-2 = one's hoard or "history". In particular as 11th-from-4th, domain-2 signifies "family money"
- Domain-5 = 3rd-from-2nd and 11th-from-7th (gains from partnership, most obviously children) the strongest of all wealth houses
- Domain-9 = the strongest of all wealth houses being both 11th-from-11th and 5th-from-5th. Natives with power in domain-9 are typically members of the

priesthood of world governors who are not in public view. They have access to massive resources.

- Domain-11 = money from public leadership (2nd-from-10th), marketplace earnings gained through actions in the assembly (Also = 12th-from-12th = "loss of loss" = gain.

Wealth from other domains (3, 4, 6, 8)

- Domain-3 being "2nd-from-2nd" shows a particular variety of wealth, which is "self-made wealth". When domain-3 is much stronger than domain-2 but domain-2 is not damaged, the native's wealth comes not directly from one's own family but rather through one's own personal efforts
- domain-4 = land ownership & real property such as buildings & fields. Indirectly domain-4 assists wealth by triggering socialization-education. Education shapes the individual intelligence which is the purview of domain-5. Although a good education does not *per se* guarantee wealth, strength in domain-4 will support whatever creative wealth-building capacity is present in domain-5.
- domain-6 = 5th-from-2nd (speculative development of existing capital) and 2nd-from-5th (accumulation as result of intelligence) can be a wealth house. Wealth will be the result of financial transactions featuring the skillful use of debt, e.g., taking loans.
- domain-8 = "other people's hidden money" will sometimes produce a huge inheritance or alimony settlement.

Karakas:

- Shukra naturally brings pleasure & comfort
- Guru naturally brings abundance & ease
- Budha naturally brings manipulative skill
- Any graha which is properly located & aspected can confer material wealth

Anthya Vayasi Dhana Yoga - wealth late in life :Lords of L-1 and L-2, are yuti each other and yuti a benefic, and strong in lagna .

Balya Dhana Yoga: - wealth early in life :L-2 and L-10 in a kendra, and also aspected by Lord of Navamsha occupied by Ascendant Lord.

Bahudravayarjana Yoga: lagnesha in domain-2 . L-2 in domain-11 and L-11 in lagna. The subject will earn lot of money and will amass a good fortune.

Swaveeryaddhana Yogas : lagnesha = strongest graha, lagnesha in kendra , lagnesha yuti Guru , L-2 = Vaiseshikamsa ("Vaisheshik-amsha" means that the graha must occupy a favorable sign in 13 out of 16 vargas).

The subject will earn money by his own efforts and exertions.if L-2 in kendra or trine from lagnesha or - L-2 is uchha benefic or yuti an uchha graham.

Madhya Vayasi Dhana Yoga: L-2 possessing Kalabala yuti lagnesha and L-2

& this pair must be in kendra or trine, and rec. drishti of benefics. The person will acquire money by self-effort towards the middle part of his life.

Bahudra-vyarjana Yoga: lagnesha in domain-2 + L-2 in domain-11 + L-11 in lagna. (Lord of the Lagna in the 2nd, lord of the 2nd in the 11th and the lord of the 11 thin Lagna will give rise to this Yoga) - The subject will earn lot of money and will amass a good fortune.

House 3 = Sahaja Bhava, House of Budha [Mercury]

Your Communications, courage, mental health: hands, writing, siblings, neighbors, teamwork, business administration, media work, sales, marketing, training

Bhratru Bhava :Sahaja (siblings) - Vikrama - Parākrama - Duschikya

Brethren, Business, meetings, media, messaging, Team, commerce, communication, Cohort "the internal narrative" - "the company one keeps"

Bhava karakas and the signs of Zodiac

MARS - GEMINI

Devata	Subrahmanya
Ruling Gem	Red Coral
Sapta Dhatu	Marrow
Dosha (Sun)	Pitta
Dosha (Aries)	V/P/K

Family Members

Siblings...

First youngest

Siblings of
mother's father

Body Parts :

Throat. Neck. Shoulders.

Arms, hands.

Upper chest (nipples).

Right ear

Basic Significations of Bhava: Deliberate actions, motivation, interests, hobbies, one's own efforts (initiative) and how well they are supported, sports, pleasures, assistance, servants, neighbors, short-term desires, short trips, short contacts, telephonic contacts, writing, correspondence, computer skills, strength, valor, courage, stamina, fine arts of music, dance and drama, actors, dancers, singers, directors, producers, manual skills, initiation into spiritual practices, death of parents, cause of own death

Uttarakalamritam Section 5,: Slokas 4 - 4 ½: Relating to Action, Function or Doing of the 3rd bhava: (1) courage (20 after-borns (3) battle (4) ears (5) legs (6) roadside place (7) confusion of the mind (8) fitness (9) heaven, paradise (10) causing sorrow (11) dream (12) soldier (13) heroic valour (14) one's own relations (15) friend (16) wandering (17) throat (18) eating unspoiled or pure food (19) partition of property (20) ornaments (21) good quality (22) learning (23) pastime (24) bodily strength (25) gain (26) bodily growth (27) noble descent (28) servant (29) the part of the hand between the forefinger and the thumb (sacred to the Manes) (30) female servant (31) journey in a small good vehicle (32) a large undertaking and (33) one's own religious duty these are to be divined from the third house.

Profile of Bhratru Bhava:

Bhratru : a brother (often used to designate a near relative or an intimate friend , esp. as a term of friendly address), (dual case) brother and sister

Sahaja : Brother of whole blood , born together . a natural friend

the natural state , "saha" means "together" , born or produced together or at the same time as (gen.); congenital, innate, hereditary, original , natural , birthplace, home, always the same as from the beginning; natural state or disposition,name of the third astrol. mansion ,emancipation during life,innately honest,naturally dirty , spotty by nature,a natural friend (as a sister's son , cousin etc.),fond or tender by nature.a natural enemy, one hostile by birth (as the son of the same father by another mother , the son of a paternal uncle etc.),one who is born neutral or who is naturally neither an enemy nor a friend , a common acquaintance , friend , unconnected by birth

Para-krama: doubling the other (i.e. second) letter of a conjunction of consonants
bold advance, attack , heroism , courage , power , strength , energy , exertion, enterprise going out or away , knowing the strength (of an enemy). showing courage or strength , exerting power

Vi-krama:the absence of the Krama, a step , stride , pace; a foot
going , proceeding , walking , motion , gait; course , way , manner; in regular order
valour , courage , heroism , power , strength,to display prowess , use one's strength) ; force , forcible means; an act of prowess , feat of valour, the 14th year in the 60 years cycle of Jupiter. the 3rd astrological house

Yogas to other houses:

1st house from 3rd house ((body parts, physical level): Siblings , Birth order , Hearing & Ears,Hands & Hand-Skills, gestures, body language, Thinking and Talking, Courage,Acquaintances, Neighbours, Colleagues who are not Equal Advisers, Small Groups, Team.

2nd-from-2nd (information about values & knowledge): Self-Made Wealth, Short-term Travels, regional travel, business travel - remaining mentally within the range of one's own people, Mental Tasking, Communications Media, conversation, using language, historic traditions of the family: values, stories, mentality, Record-Keeping.

3rd-from-1st: manual work, any craft done with the Hands, Writing, skills training, Career: your business style, your communication style, planning, group, meetings, agendas, Routines, programming, schedules , short-term travel, business travel, organizing information, Competition, Manipulation, Mental Health,Mental Attitude/State of Mind, Sales, Marketing, Advertising, Public Relations.

4th-from-12th: property in foreign lands, Higher Education, formal training regarding unfamiliar cultures, mentalities, & languages.

5th-from-11th: goal-reaching intelligence, strategic decision-making
children of one's friends, children of the village or community
people with whom one has a natural sibling-like affinity (or natural competition for attention).

6th-from-10th: office staff, "servants in career", co-workers,conflicts, aggression, disregard for agreements that affect one's leadership position,enemies of one's career advance, debt incurred while striving for public recognition or approval
the natural controversies and arguments which attend executive decision roles, and the tiring business of defending one's decisions in meetings & conversations

illness & internal conflict (primarily mental imbalance) produced by heavy public responsibility.

7th-from-9th: Father's advisors; Guru and advisor to the guru, relationships between belief systems, ideologies & the ideological component of religions
partnerships based on shared beliefs, partnered conversations, agreements and teamwork by people who share a religion or belief system.

8th-from-8th: Longevity, Circumstances of Physical Death, Healing after surgery.
changed mental process resulting from intensive tantrik practice, administrative process of distributing results of insurance settlements, lottery winnings, and other sudden windfalls.

9th-from-7th: father of the first spouse (father-in-law)' religion / guru /belief system of the first spouse, benefits resulting from contracts & agreements, from finding balanced exchange in human relationships, gains of goodwill & wisdom from orderly legal process, benefits from legal decisions.

10th-from-6th: prestige of your enemies, career of your enemies, leadership resulting from conflict management, Careers in managing animosity, debt, & disease.

11th-from-5th: your children's gains & goals.

12th-from-4th: Change of Residence / Emigration, unmet emotional needs / dissolution of emotional security, Maternal great grandmother (Mother's father's mother)

Duschikya (the third house): Uras (chest), the right ear, army, courage, valor, prowess, and brother are denoted by the third house
Duschikya (the third house): Uras (chest), the right ear, army, courage, valor, prowess, and brother are denoted by the third house

BPHS Ch. 11, Shloka 4 : Indications of Sahaja Bhava “From Sahaja Bhava, know of the following: valor, servants (attending, etc.), brothers, sisters, etc. initiatory instructions (Upadesha), journey, and parent's death.”

BPHS, Ch. 22, 10. If Labh's Lord is in Sahaj Bhava, as Sahaj's Lord is in Labh Bhava, one will gain wealth through co-borns and will be endowed with excellent ornaments

L-3 in Lagna vs. Lagnesha in domain-3:

Third lord in lagna - Daily business controls the personality.

- Social personality conforms to repetitive daily business, administration of details, and cooperative teamwork process. Native is socially identified with siblings, cousins, work-group, neighbors, business communications, and small-scale administration of shared small-group concerns.
- Nature of conformance judged by characteristics of L-3.
- a) L-3 = Budha, native mainly talks about their daily business (follow-through would depend on other graha in lagna).
- b) L-3 in a rashi of Shani = conservative administrative practices, limited material scale.

- c) L-3 in a rashi of Guru = expansive, inclusive & optimistic thought process.
- d) L-3 = Shukra, the details are highly aesthetic, communications affectionate.
- e) L-3 = Chandra, emotional attachment to the sibling or team group, nurturing repetition of conversations, small projects, administrative planning tasks builds group emotional connection. A maintainer. etc.

Lagnesha in domain-3 = Personality controls the daily business.

Native is a born business administrator, with natural talents in all commercial behaviors such as sales, marketing, public relations, advertising, planning & execution. Success at all detail levels but of course depending on the nature of the graha. The strongest case is uccha Kuja which makes a captain of industry for Vrischikha lagna, but also uccha Shani or uccha Budha are very positive for business in domain-3. May not conform to the dogma of conventional business practice due to the infusion of personal style into the communications transactions.

Nature of personalized expression of business practice is to be judged by characteristics of L-1 as shown below:

- a) If L-1 = Shukra in Simha or Dhanau, native expresses a feminized enthusiasm, full of sweetness and bright optimism. Loves company and does well in female-targeted business.
- b) Any graha in Mithuna, celebration of communicative media & sexual magnetism as the ultimate sales tool.
- c) If L-1 = Guru in Kumbha or Vrishabha, liberal and inclusive type of business practice, highly optimistic planner and strong identified with their group.
- d) Any graha in Simha, finds expression in the global marketplace esp. education.
- e) If L-1 = Shani in Meena or Mesha, the native is a highly disciplined and punctual but may lack social communication skills and mental optimism. A dedicated worker but not a visionary :)

Inclinations and other traits of Sahaja bhava :

- The thinking of 3rd bhava is on a daily business scale, consisting of the processing of repetitive, scripted, call and response communication throughout the busy active day whereas the thinking of 9th bhava is on a grand scale including philosophy, motivation, reflection and reflective thought.
- The mental process in the 3rd bhava is elaborative of the basic human behaviour of organizing goods and information and developing group mind with shared goals and plans for action.

- Sahaja bhava includes siblings, cousins and playmates but in adulthood it signifies collaborative peerage of co-workers, team-mates, neighbours and other adults who share one's basic mental framework and with whom one can co-operate successfully towards realization of shared goals.
- This bhava is practical, pragmatic, repetitive, group-oriented, task driven, highly responsive to the immediate environment and circumscribed to the reaction of immediate environment. It is fast paced because the immediate environment is known in advance whereas the thinking of 9th bhava is slow and pondering due to its philosophic nature.
- Sahaja bhava is the natural house of business management as it rules most commercial and administrative processes such as inventory management, time management, other communicative instruments such as facsimile, letter of credit, bank accounting, sales behaviour, advertising, public relations campaign, etc.
- Natives blessed with power of shared mental images, power of speaking incessantly, with the art of bonding are capable of building powerful business teams of high social agreements.
- The 3rd bhava concerns positive communication abilities, multi-lingual and multi-cultural communication skills and hence it makes the native a gem of the neighbourhood, business department and family bondage.

Problems of mental health connected with the third bhava – a negative side:

The issue to mental health is very common with the lifestyle of modern life and the third bhava has this negative side.

- Depressive thinking marked by negative expectations and unresponsive daily interactions with kindred and work mates is signified by Shani in this bhava or malefic aspects of Shani and Budha.
- Budha dysfunction is frenetic, non-stop taking, anxious over communication is related to Budha – Moon combination and Kuja influences dominating communicative behaviour.
- The daily communication of human beings is repetitive and scripted for the purpose group bonding, consoling, unifying, etc. This repetitive process is detrimental to mental health as they are performed millions of times in one's life time.

Skills related to Sahaja Bhava:

The Sahaja Bhava encompasses all major acts of the hands such as writing, sculpting, weaving, painting, shaping, etc. It literally means correspondence. Being 9th from the 7th bhava where agreements are signed, this bhava is also the fortunate result of lawful negotiations. A few indications of such skills are given below with various planets in the 3rd bhava.

- Strong Surya enables the creative of objects of philosophic reasoning through the skills of the hands.

- Strong Chandra enables the manufacture of objects parental nurturing through the skills of the hands.
- Strong Kuja enables the manufacture of vigorous competition through the skills of the hands.
- Strong Budha enables the manufacture of objects of detailed communication through the skills of the hands
- Strong Guru enables the manufacture of humanistic teachings through the skills of the hands
- Strong Shukra enables the manufacture of charming beauty and entertainment through the skills of the hands
- Strong Shani enables the manufacture of strict discipline through the skills of the hands
- Strong Rahu enables the manufacture of intense passion through the skills of the hands
- Strong Ketu enables the manufacture of otherworldliness through the skills of the hands

Communication, Media and Successful authors:

Writing is a sophisticated field of cultural communication and an extension of our natural civilization of hearing and gesticulating and expressing through signs and syllables. Sahaja Bhava profiles our relationship to media, ability in sales, marketing skills, advertising, public relations, etc.

Creative authorship needs strong 3rd and 5th bhavas (creative inspiration) as well as a fortunate dharma bhava, for the 9th bhava rules publications. This could be seen either from the bhava lagna or Chandra lagna.

House 4 = Bandhu Bhava, House of Chandra [Moon]

Security, roots, home, shelter: mother, parents, kitchen, landed property, vehicles, basic formal education, emotional security, heart. Fourth marriage.

Bandhu –Relatives: Hibuka / Paataala / Sukha / Suhrida / Griha

Binding to Earth :Shelter, Security, Socialization, Education, Roots, Childhood Home, Property, Vehicles

Bhava karakas and the signs of Zodiac

<u>MOON - CANCER</u>	
Devata	Varuna
Ruling Gem	Pearl
Sapta Dhatu	Blood
Dosha (Sun)	Kapha
Dosha (Aries)	Vata

<u>Family Members</u> Mother. Close relatives	<u>Body Parts :</u> Chest. Lungs, Heart
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BPHS, Ch. 14. 1. O Brahmin, I now tell you about Sahaj Bhava. Should Sahaj Bhava be yuti with, or drishtied by a benefic, the native will be endowed with co-born and be courageous. BPHS, Ch. 22, 10. If Labh's Lord is in Sahaj Bhava, as Sahaj's Lord is in Labh Bhava, one will gain wealth through co-borns and will be endowed with excellent ornaments

BPHS, Ch. 15, 1. O excellent of the Brahmins, thus have been briefly told the effects of Sahaj Bhava. Now listen to the results, related to Bandhu Bhava.

BPHS, Ch. 15, 2. Housing Comforts. One will have residential comforts in full degree, if Bandhu is occupied by its Lord, or by Lagn's Lord and be drishtied by a benefic.

BPHS, Ch. 15, 3. Miscellaneous. Should Putr's Lord be in his own Bhava, or in own Navāñś, or in exaltation, the native will be endowed with comforts, related to lands, conveyances, houses etc. and musical instruments.

BPHS, Ch. 15, 4. Housing Comforts. If Karm's Lord joins Bandhu's Lord in an angle, or in a trine, the native will acquire beautiful mansions.

Basic Significations of Bhava: Mind (emotion), heart, happiness & contentment, confidence & belief, close friends, all family members (close relatives), mother, all well-wishers, home, comforts, home country, landed property, houses, gardens, underground treasures, wells, graves, agricultural products, vehicles, horses, elephants, cows, buffaloes, goats and sheep, holy places, moral virtues, devotion to God, piety, righteous conduct, character, good name and reputation, education (ultimate results, degree etc), end of undertakings, conditions at close of life.

Uttarakalamritam Section 5, Slokas 4 ½ - 7: Relating to Action, Function or Doing of the 4th bhava: The following are to be investigated through the 4th house : (1) learning (2) kingdom (3) house (4) travel (5) vehicle similar to rickshaws, small boats and the like (6) oil bath (7) mother (8) relation (9) friend (10) caste (11) garment (12) a small well (13) water (14) milk (15) perfume (16) a happy being (17) good name (18) a medicine of great supernatural efficacy (19) trust (20) false allegation (21) a tent or pavilion (22) victory (23) wearisome work (24) land (25) a garden (26) digging of a pond or well (27) and their installation for the use of the public (28) mother's side (29) a pure intellect (30) father (31) wife (32) hoarding of one's savings (33) a mansion (34) art (35) entrance into a house (36) conclusion (37) disposition (38) loss of one's dwelling (39) paternal property (40) celestial food (41) the art of giving clues to the places where stolen property is kept, etc. (42) an anthill (43) development of Vedic and sacred texts (44) buffaloes (45) cows (46) horses (47) elephant in rut and (48) abundance of corn, grain produced from wet-lands

Profile of Bhandu Bhava

According to the Cologne Digital Sanskrit Lexicon, among other meanings :

- Bandh means **to bind** , tie , fix , fasten , chain , fetter; to bind round , put on to bind together.

- Patala: means a roof , thatch, an excavation , hole in the earth
- Hibuka is the name of the fourth Lagna or astrological sign , fourth astrological house
- Girha means an assistant , servant, a house , habitation , home, "house of earth" , grave, "the lower world", with names of gods, "a temple " , a house as containing several rooms, the inhabitants of a house , family; a householder, name of the 4th astrological mansion

Yogas to other houses

1st from 4th : rules conditions in the childhood home and the old-age home. Bandhu bhava is the house of Earth Root is called the basis of the incarnation (Ethno-Cultural Roots). Known as the Early childhood and old-age Home it is related to the fundamental emotional and social security; **entitlements**, work toward securing and protecting one's society. The cultural indoctrination levels of education which facilitate a stable society: Maternal "immersion" training of child in the manners & customs of one's people. Basic personal legitimacy established in bandhu bhava, during the first seven years of life.

It refers to the formal education that develops post-maternal cultural competency training, such as (varies by culture): ethnic dance skills, literacy or numeracy skills, skill-based crafts, skill training in arts & sciences .

It concerns the preparation for established social roles, such as (varies by culture): physician, teacher, blacksmith, mechanic, psychologist, shaman, fisherman, parent, priest, etc.

Some societies have a small number of social roles; others have hundreds of defined roles and elaborate educational pathways toward achieving **legitimate practice rights** in those roles (e.g., USA financial licensing, Ph.D. or M.D.) With the breakdown of traditional families in the modern West, the USA has recently initiated "parent training" certification.

Patriotism, nationalism, loyalty to caste, class, tribe, or nation . Defense of the nation, "Homeland Security".

Land ownership; care of the land, the Motherland . Social validation of "Property" ("belongs to me"), defense of property, and laws of entitlement to ownership (varies by culture).

Mines, subterranean events, Under-layer, bottom of things, basis or foundation.. **Foundations of a building**. Basement of a building. Underground storage and shelter, hidden silos (for grain, weapons, or any hoard). The lower realms of the spirit world. Graves, underground burials.

The special stabilizing & endurance-giving nutritive properties of plants which grow underground (root vegetables). Cooking, **nurturing**, home-making, **protecting**, supporting, care-taking. Gardening, care of the Earth.

Bandhu bhava is "Binding to Earth" whereas Dharma bhava refers "Holding to Heaven". The indoctrination & secure-society goals of education in domain of the 4th bhava , targeted towards maintaining a stable earthly society whereas Educational practices of dharma bhava are not targeted towards maintaining a structured set of interactions with heaven. Hence the indoctrination & secure-society goals of education in

the 4th bhava are naturally at variance with the wisdom-acquisition goals of higher religious training of the domain of the 9th bhava.

Disruption of domain-4 signifies an absence of unconditional love from the earthly mother.

2nd from 3rd: It concerns the wealth & knowledge values of the immediate younger sibling and the speech & language patterns of the sibling group & intimate peer group;

3rd from 2nd : It deals with communication patterns, beliefs & mental practices of the family (family mental health), record keeping re: property-values & other hoarded wealth, meetings to discuss history & stored wealth, writings about history & values, family literacy & manual skills; self-made wealth developed on basis of family funds, communications with the mother's older siblings

4th-from-1st: Mother ; Heart; Patriotism, physical safety & Emotional Security ; Basic Socialization; Education ; Buildings; boundaries, fences; Vehicles; shelter & coverage, including Clothing. The Fourth bhava is related to education: Education through Basic Socialization (house-4) affects everyone and is related in this respect to House-4: Bandhu Bhava, & L-4, 4th-from-4th: Yuvati Bhava, & L-7, karaka Budha & 4th-from-Budha, 4th-from-Chandra, Siddhamsha (D-24 divisional chart), L-4's navamsha lord, in radix, *Dasha & bhukti* periods of radix L-4, L-7, and Budha.

5th-from-12th : It deals with speculative gain from foreign travel & relationships with distant cultures; children of foreigners (auspicious for foreign adoption); creativity increased through meditation & sanctuary practice; literature & performance art benefiting from input of the subconscious imagination.

6th-from-11th: concerns illness & debts of friends; conflicts created by having friends in a larger networked community outside of the home; conflict & imbalance with the father's siblings (home is the mother's turf!)

7th-from-10th: Basis of public reputation; spouse of the leader (boss); relationships with people in power; contracts & agreements with the government.

8th-from-9th: the naturally adversarial relationship between those focused on ownership and protection of the Earth, vs. those focused on connection & interactions with the Heavens, hidden aspects of religion: healing, secret lineages, tantra; healing or destruction of the father; [mother has] secret information about the father; Stepfather; Fourth marriage; taxes on religious activities in order to strengthen the national defense, forcing the priesthood into secrecy in order to transformative change in the (male) priesthood & destruction of the temple (which moves the center of religion into the female home); adaptation & re-interpretation of ancient rituals (which provides continuity of tradition over time).

9th-from-8th: Great fortune from inheritance & legacy = receiving ownership of land, Wisdom through deep healing secrets = cures from plants which grow on the land, Ritual communication with the spirits of the property = continued safety & stewardship of the land, Good fortune through confidential, therapeutic environments = deep emotional security & trust, Priesthood of mysterious forces = deep roots in the Earth.

10th-from-7th : Profession & reputation of spouse/partner; career of spouse, public dignity of the marriage. The main public position of your spouse is their identity as a parent.

11th-from-6th: Gains from loan debt/usury = the fruits of debt, ownership of buildings & lands through mortgage debt , ownership of vehicles & "property" (stuff) through "car loans" & consumer debt , completed education through student loan debt,gains from conflict management, police control = social stability & safety of property, gains from clinical medicine = returning home, fruits from keeping animals = protection, physical & emotional security (pets), farms & pastures, food from the edible animals (livestock), gains from the mother's siblings = keeping property in the family.

12th-from-5th: sanctuary/retreat for children, sanctuary/retreat for creative works of genius, losses to the children (safe home = loss of freedom), withdrawal from gaming & speculation; politics & theatre, children's foreign travels, loss of children (typically through traveling or marrying into an outside culture, but possibly through imprisonment).

House 5 = Putra Bhava, House of Ravi [Sun]

Creativity, authorship, children of body, mind, & spirit: books, art-works, graduate school, theatre, politics, drama, dance, self-expression, romantic love

Putra –Children, - Intelligence - Creativity - Muse - Mantra - Speculation - Gambling - Winning - Awards & Trophies - Political Campaigns - Theatre - Amusement - Self-Expression - Popularity - Fame - Celebrity - Games - Sruti - Smriti - Literature - Genius

Bhava karakas and the signs of Zodiac

JUPITER - LEO	
Devata	Indra
Ruling Gem	Y. Sapphire
Sapta Dhatu	Fat
Dosha (Sun)	Kapha
Dosha (Aries)	Pitta

<u>Family Members</u>	<u>Body Parts :</u>
Children, Second younger sibling.	Liver., Gallbladder. Spleen, Navel. Kidney.

BPHS, Ch. 16, 12. There will be many children, if Putra's Lord is strong, while Putr is drishtied by strong Budh, Guru and Śukr.

BPHS, Ch. 16, 13. If Putr's Lord is with Chandra, or is in her Decanate, the native will beget daughters; so say Jyotishis.

BPHS, Ch. 16, 16. If Putra's Lord is exalted, or be in Dhan, Putra, or Dharm Bhava, or be yuti with, or drishtied by Guru, obtainment of children will be there

Basic Significations of Bhava:

Inclination of mind (intellect), creative Intelligence, knowledge/education (deep and wise

learning and wisdom), knowledge of mantras, tantras and yantras, spiritual (meditation) techniques, talents, judgment, discretion, advice, merits from past life, devotion to gods and brahmins, deity of one's choice, virtues, ruling powers, royalty, authority, fall from position, literary works, amusements/enjoyment, recreation/sport, romance, children, disciples, wealth, prosperity.

Uttrarakalamritam Section 5, Sloka 8–9½: Relating to Action, Function or Doing of the 5th bhava: (1) Progeny (2) virtuous act done by the father (3) a king (4) a minister (5) good morals (6) mechanical art (7) mind (8) learning (9) pregnancy (10) desertion (11) umbrella (12) moral stories (13) auspicious letters (14) garments (15) a great action desirable in various ways (16) paternal property (17) foresightedness (18) property derived through wife's luck (19) liaisons with courtezans (20) profundity (21) firmness (22) secret (23) decorum (24) writing of news (25) well-being (26) friendship (27) a long literary production (28) engaging oneself in any business (29) belly (30) prayer by incantations (31) riches similar to that of Kubera (32) gift of cooked rice (33) discrimination between virtue and sin (34) chanting of Vedic hymns (35) wisdom (36) deep pondering (37) ways for earning money (38) a festive occasion when drum or tabor is played (39) intense satisfaction (40) profound learning and (41) hereditary post of minister – these are to be determined from the 5th house.

Profile of Putra Bhava: Children, Creativity - creative ability obtained through education, Literature -, Fame, Populace / Popularity, Celebrity, Authorship/Authority - Academic Credentials, Mother's Money/Values - money, Entrepreneur -- Gambling, Gaming, Casinos, Speculation, Investment Banking. Courtship and Romance, Amusements, Intelligence = Kindness, Intelligence vs. Education = domain-5 vs. domain-4, Royal Powers and Higher Knowledge, mantra / tantra / siddhi, Paternal grandfather, from sale of properties, Abdomen,

PRACTICAL SANSKRIT-ENGLISH DICTIONARY says Puttrah means sons/children putraki, putriki – daughter, a child, animal's young, anything little or small.

Madhya Parashari, Ch. 9, Shloka 5: Sons [children], intellect, mantraa, faith in God, heart, and maternal uncles be deduced from the fifth house.

Phaladeepika, Ch1, Shloka 11-12: A royal emblem, minister, tax or toll, Atma (self-culture) wisdom, knowledge of the future (foresight) Prana (life), progeny, belly, Sruti (Vedic learning) and Smriti (customary traditional knowledge depending on memory and transferred by word of mouth) are represented by the 5th house.

BPHS Ch. 7, Shloka 39-43: The 5th from Guru ... stands for consideration respectively in respect of offspring.

"Putra" or how he/she Creates, is seen through:

- 5th house from radix lagna & L-5
- 5th from Chandra & its Lord
- 5th from karaka Jupiter & its Lord
- lord of L-5's navamsha house

The astrological picture of *genius* as expressed through children, artistic talent, creativity, or speculation (gambling) is expanded by noting:

- 5th-from-5th, or Dharma bhava
- rashi (D-1) planets in Simha (Leo)
- D-1 5th lord within navamsha
- Sun within navamsha
- D-1 5th lord within saptamsha (D-7, the 7th harmonic varga)
- 5th house within D-7

Putra sthana especially concerns the first conception, first full-term pregnancy, first live birth of a child, and the oldest living child.

Body Parts :In the physical body, putra bhava signifies:

- gall bladder
- intestines
- abdomen
- liver
- spleen
- stomach

In the physical body, putra bhava rules the abdomen or "belly". Within the belly, putra bhava signifies liver, spleen, and stomach.

For a fuller profile of each child, also count children from Chandra and from Saptamsha 5th house.

BPHS_Ch. 11, shloka 6 : "If Dhana's lord is in Putra Bhava the native will be wealthy. Not only the native, but also his sons, will be intent on earning wealth."

B. V. Raman, AUTOBIOGRAPHY OF A VEDIC ASTROLOGER, p.95: "...if the fifth house is subject to favorable combinations or aspects, the son will become prominent and the native himself would either secure authority by dint of effort or secure mantra siddhi."

BPHS_Ch. 11, shloka 1-3 : Should Putra's lord be in Ari, Randhra, or Vyaya Bhava, there will be no offspring.

Creativity, Performance Arts, Amusements and offsprings:

Putra bhava is the natural house of the Sun, karaka for Self. The most basic form of self-expression is procreativity, producing and/or raising children that resemble one physically, psychically, morally, or intellectually. The alternative or next level is creativity in the arts. Putra bhava contains the profile of the full range of self-expression through the literary, fine, plastic, and performance arts.

A strong putra bhava reveals talent in all aspects of dance & theater. Literary self-expression, authorship, and fame through writings occur when positive planets such as Jupiter or Mercury are powerful in putra bhava. However, the principle of bhavat bhavam, i.e., negative effects of a strong karaka in its own house, says that too much creative power in the dramatic or fine arts will usually deny or reduce children.

Karaka for putra bhava = Brihaspati, the expansion planet. The more auspicious and unimpeded one's 5th-house Jupiter, the more one's creativity will incline toward arts of high civilization, and the less toward producing fleshly children.

Major performance artists will tend very much toward childlessness or a single child, unless they can arrange surrogate parents like housekeepers or nannies to actually raise their children. Similarly great authors, screenwriters, play-writes, and other literary achievers tend very much toward a childless life. Ditto often, for master teachers (since great educators are by definition great actors) in all fields.

Childlessness is most simply known through an unproductive position of the 5th lord.

Intelligence

Suta bhava signifies "intelligence". One definition of 'intellect' is 'the faculty by which humans can assess thoughts'. Not generating that steady stream of conversational interactive repetitive thoughts which occurs in third bhava and under auspices of Budha. Rather, 'assess' thoughts. 5th bhava reveals one's capacity to understand, evaluate, reflect, enliven, and enlighten thoughts which can be called "creativity". Rashi, graha, and drishti upon 5th bhava will define the scope of creative intelligence.

Intelligence vs. Education = the 5th bhava vs. the 4th bhava.

4th bhava = the socialization level of education.

5th bhava = individual intelligence.

If 4th bhava is very strong while 5th bhava is weak, the native could be highly socialized, having completed college & even graduate school in a technical subject, without having the least drop of personal creativity. The mass of patriotic "guardian" types are very much like this: solid citizens, property owners who love & care for the land, & desire security above all.

If 5th bhava should surpass 4th bhava, the native might have very little stability of upbringing or formal education -- and yet be wildly successful in publishing, industrial design, or performance arts. The typical celebrity of stage & screen is indeed undereducated formally. However as a class, they possess charismatic intelligence in theatrical expression.

A few effects of specific graha in 5th bhava and the L-5 will show the nature of the intelligence:.

- Surya in domain-5 is primarily a rational style of intelligence; likes performance art including theatre and politics
- Chandra in domain-5 is primarily an intuitive style of intelligence, and often psychically gifted
- Kuja in domain-5 gives competitive, dynamic intelligence. Brilliant battle plans. Damages children.
- Budha in domain-5 brings a love of detail & craft to the intelligence, and outputs expression in writing, performance, and all other media. Sexual genius.
- Guru in domain-5 brings extraordinary broad optimism into the intelligence, a huge speculative faith which makes a wonderful coach & preacher.

- Shukra in domain-5 is design, design, design. Material beauty intelligence that envisions & makes attractive. Beautiful children.
- Shani in domain-5 restrains the creative intelligence & sets limits on personal speculation; tends to punish the native for taking creative risks. Children are a burden.
- Rahu gives wild risk-taking & taboo-breaking intelligence, high romance, and exotic ideas.
- Ketu gives a reflective and detached philosophical intelligence, which may seek no public output although it is very deep and valuable. Early separation from children.

Gambling

When the fifth lord is positively disposed, the native will have good luck in games of chance. Compulsive gamblers will have Rahu/Ketu in putra or dharma bhava, or Rahu/Ketu with L5.

Mysterious inner patterns of lotteries, stock markets, mutual funds, pyramid schemes, and other large pooled monies which are controlled by people outside of one's family, are seen primarily in the mysterious 8th house.

By contrast, the conservative banking of dhana bhava is not playful, but rather serious about maintaining the family's traditional values - especially the family's long-held wealth. As 4th-from-2nd putra bhava provides a "home for the native's wealth - that is, typically, an investment container or "bank".

However, one's personal profits or losses from "playing" these funds are determined by putra bhava and its attributes.

BPHS - Ch. 24, shloka 17 : The learned should deduce from Putra Bhava: amulets, sacred spells, learning, knowledge, sons, royalty (or authority), fall of position, etc.

BPHS Ch. 15 : "Should Putra's lord be in his own bhava, or in own Navamsha or in exaltation, the native will be endowed with comforts related to lands, conveyances, houses, etc., and musical instruments."

Courtship and Romance

As the house of love (not marriage, only love!) putra bhava signifies primarily the deepest loves of all: love of God and love of one's children. Thus putra profiles the wellsprings of creativity, which flow forth in spiritual practice, literature, poetry, arts, cultivated exquisitry of life at court, and romance.

Romantic relationships outside of marriage, including romance before marriage, after marriage, and during marriage (including carnal relations or adultery) are seen in putra bhava. Other aspects of courtly life including overall social inclinations, ambassadors, various forms of amusements including occult activities (think Tarot cards!) along with games and competitions are included.

HOUE 6 = Ari/ Ripu Bhava, House of Budha [Mercury]

Poverty, exploitation, argumentation & conflict, enemies, disease: servitude, ministries of service, debts, chronic health conditions, animals/pets, clinical medicine, poisons & drugs, police, indebtedness, divorce.

Ari – Enemy, Satkona / Ripu /Roga

Loss of Balance - Loss of Agreement - Loss of Respect, Jealousy - Illness - Clinical Medicine - Drugs & addiction - Usury - Jail - Police - Military - Divorce - exploitation - Seva - Social Work, House of Service = Ministry to the poor, the sick, the polluted, & the unbalanced

Bhava karakas and the signs of Zodiac

<u>MARS - VIRGO</u>	
Devata	Subrahmanya
Ruling Gem	Red Coral
Sapta Dhatu	Marrow
Dosha (Sun)	Pitta
Dosha (Aries)	Vata

<u>Family Members</u>	<u>Body Parts :</u>
Maternal uncle, Stepmother.	Navel area, Intestines., Digestive tract.

Basic Significations of Bhava: Worries, anxieties, obstacles, enemies (external and internal i.e. vices), thieves, challenges, tests, urge for perfection (self-improvement techniques), turning obstacles into opportunities, competitive power (ability to rise above competitors), difference of opinion, conflicts, borrowing, bank drafts, debts, diseases, suffering, wounds/ulcers as result of disease, medical profession (care of the sick - nursing), daily job, service, colleagues, co-workers, subordinates, employees, hygiene, preparation of food, appetite, quadrupeds, pet animals, receiving charity.

Uttarakalamritam Section 5, Sloka 9½-11½ : Relating to Action, Function or Doing of the 6th bhava: The following are to be investigated from the 6th house : (1) disease (2) obstacle (3) fighting in combat (4) maternal uncle (5) phlegm (6) swelling in the body (7) cruel actions (8) insanity (9) a boil (10) enmity (11) miserliness (12) sickness (13) venereal wound (14) cooked rice (15) weariness (16) debt (17) reproach (18) enemy's satisfaction (19) consumption (20) heat (21) a wound (22) mental worry (23) intense anguish (24) enmity with many people (25) incessant eye-trouble (26) receiving alms (27) untimely meals (28) a fall from a boat (29) trouble and fear from one's Dayadins (30) gain (31) exertion (32) poison (33) a severe colic or gout (34) fetters (35) guarding of one's own credit (36) urinal

trouble (37) dysentery (38) the six flavours (39) severe reproach (40) service (41) theft (42) calamity (43) prison house and (44) misunderstandings with brothers and the like.

Profile of the 6th bhava: Ari:

Cologne Sanskrit Dictionary gives the following means for the terms used for the 6th bhava:
Ari: Assiduous, not liberal, envious, hostile, an enemy, a hostile planet, name of the sixth astrological mansion, in arithmetic, the number six.

Satkona: six-angled, a six-angled figure, the thunderbolt of Indra, a diamond the sixth astrological house.

Ripu:deceitful, treacherous, false, a deceiver, cheat, rogue an enemy, adversary, foe, a hostile planet

Roga:breaking up of strength, disease, infirmity, sickness (also personified as an evil demon),a diseased spot.

Conflict, Enemies, Jail - Enemies, Jails, Dushthana - Difficulties, Loss from Litigation, War - Hatred - Ethnic conflict, Evil - Diabolical influence, Disputes Police, criminals, violence, 'gaol' (prison = 12th bhava), losses from failed partnership, Marital disharmony:,failure to honor agreements,chances & life in foreign place, relationships with foreigners, Superstition, fears, Perseverance,anguish, insanity, death of friends, struggle, annoyance, opponents/ oppositions / animosity, unsporting competition, poor losers, Marital Violence, Imbalance, Victimization, Mental illnesses such as jealousy & greed, thievery, stealing.

Poverty – Loans, Debt/Finance:, Underclass (esp w/ Rahu), Usury - Loans - Loan Interest – Mortgages, Exploitation, Bankruptcy.

Service related: Work, Trades, trade unions, Skilled crafts, Servants, employees, social work, religious service ministry, manual labor, servitude, miserliness, acrimony, Gains from Secret Knowledge

Health and related issues: Illness - Poisons, Medicines, Pollution, Toxicity. kidney, large intestines, digestion, Drugs (legal & illegal), self-medication,plant cures, healing foods, herbs, plants, oils & drugs, Health Sciences, visiting nurses health professionals of all kinds, nursing profession, clinical medicine ambulatory health clinics (emergency room is in 8th bhava), non-residential treatment of patient (hospital is in 12th bhava), Good things from bad people, 6th bhava deals with toxic environment, toxic waste management,Professionals who handle Toxins.

Other related issues : Trades, trade unions, Skilled crafts, Servants, employees, social work, religious service ministry, manual labor, servitude, miserliness, acrimony, Gains from Secret Knowledge, wealth of first child, working animals, domesticated animals, Pets, Livestock, Import-export/ international trade, purchase / sales of vehicles, long journeys of spouse, foreign residence of spouse.

Ari bhava & L-6 = three classes of people (gana):

- 1.Healing Service Professionals who address conflict at spiritual, social, mental, emotional, and physical levels: ministers, clinical health workers, social workers, criminal judges & attorneys, physicians, police, etc. Anyone who deals with medicine, money-lending, law-breaking, deep disagreements, or war.

2. Agents of the disorder: criminals at all levels (includes warmongering politicians & the criminally insane), unscrupulous businesspeople, tyrants, abusers of all stripes

3. Victims of the disorder: Prostitutes (not only sexual but anyone who must sell their soul), victims, slaves, and the underclass as a whole.

If the overall karma of the nativity is good, the nativity showing much engagement with Ari Bhava will have pure service motives & their professions highly respected.

Intends of Creating, managing and rebalancing conflict vis-à-vis the 6th bhava :

1. Intend to create conflict: Personally engaged in breaking agreements and they include thieves, criminals, drug-dealers, victims, usurers, charlatans.
2. Intend to manage conflict: A social control force that identifies with disorder who include police, military, money-lenders, divorce attorneys, bankruptcy agents, Repo man.
3. Intend to rebalance conflict: A professional handler of imbalance. addressing and defining conflict, suggest solutions. They include physicians, nurses, health managers, pharmacist, pollution/hazardous waste managers, financiers, debt managers, trade union organizers.

Madhya Parashari, Ch. 9 , Shloka 6: Sixth house stands for enemies, relatives, strength, illness, and stomach problems etc

Brihat Parashara Hora Shastra Ch. 7, Shloka 39-43 : The 6th from Budha be also considered in regard to indications derivable from Ari Bhava.

Body Parts : In the physical body, Ari bhava signifies, digestive system, kidneys, large intestines. These are the organs which process the emotion of Fear in the physical body.

Dushthamsha difficulties and the determination to face challenges of the Upachaya

Ari bhava is considered the most severe "dusthamsha" or "difficult house" because it is the natural house of the victim-mind. "Dush" means "difficult" and "amsha" means portion.

Often when it comes time to discuss the 6th house in a reading, astrologers stammer a bit and look at the ground, because matters of the Sat-kona, the sixth angle, are always difficult to discuss..

Primary significations of Ari Bhava are traditionally, Enemies/Conflict, Debt/Finance, and Disease/Imbalance. Ari Bhava's portfolio includes subjects like fear, superstition, illness, enslavement to debt, and people who instinctively dislike you. These karmic disabilities appear to some degree in every incarnation, because everyone has a rashi sixth house. But they are not very pleasant to talk about!

Pretty much everything that happens in Ari Bhava requires patient, neutral effort. If there is excessive ego-defensiveness in matters of this house, there can be big trouble. But with sufficient compassionate detachment, Ari bhava can produce great saints and healers.

Ari is a dusthamsha but Ari is also an upachaya house which improves over time. Slow, gradual acceptance of the terms of the incarnation will counteract any tendency toward victim mentality or ego-bondage to "becoming your losses".

Good Effects of house-6

The sixth bhava surely contains many miseries, such as marital conflict, poverty, & disease. Despite this fact, what are the good things that can happen to us.

- In capitalistic cultures, debt can be a good thing. Bankers & financiers of all stripes will have functional planets in 6th bhava and also 6th-from-6th, labha bhava, known as the house of income.

- All the good people whose incomes depend on giving & managing financial credit, on repossessing defaulted purchases, mortgaging & foreclosing homes... they all earn out of the sixth & eleventh houses.

- Also the people who treat diseases, physicians of all cultures, flourish in 6th bhava.

- Even attorneys, mediators, marriage counselors - the famous ones that take the really tough cases - must have strong 6th bhava effects to handle the intense conflicts from which they earn.

- As 11th-from-8th bhava Ripu Bhava gives the fruits of hidden matters. L-8 in 6th bhava is usually very profitable, with gains resulting from confidential financial arrangements, "private equity", undercover deals, etc. These arrangements may be legal or illegal (the nature of L-8 will tell) but for various reasons the transactions remain hidden from public view, and the profits are often substantial.

Therefore, the 6th bhava gives good effects sometimes. But those good effects arise from skillful management of the dark side of human interaction. Professionals with strong 6th bhava markers may profit considerably from handling the negative materials of conflict/imbalance, hatred/animosity, ignorance/bad choices, exploitation/victimhood, and illness/debt. However those same professionals must walk the line between serving victims and becoming a victim. L-6 and any occupants of Ripu Bhava must have dignity to ensure ethical results.

BPHS_Ch. 24, shloka 18 : "When Dhana's lord is in Ari Bhava along with a benefic, the native will gain **wealth through his enemies.**" It is know as satramooladdhana yoga.

Ari bhava's yogas to other bhavas:

1st from 6th bhava:: body out of balance, bodies in conflict, disease, medicine, clinical treatments, internal argumentation, self-criticism, diseases caused by jealousy and loss of mental balance.

2nd from 5th bhava: Speech, wealth, and values of one's children, telling the history and traditions of the mother's tribe.

3rd from 4th bhava: Mother's siblings. Attachment to mental patterns formed in the home culture. Discussions about property & vehicles. Sales (3rd-from) of property & vehicles.

4th from 3rd bhava: Homes built from self-made wealth. Education of the (younger) siblings. Educational values which emphasize mental processes, discussion, small-group communications, administrative processes (Ari bhava is Budha's natural home).

5th from 2nd bhava: Being not only 5th-from-2nd but also 2nd-from-5th, and as well 9th-from-10th & 10th-from-9th, Ari bhava is a money-making house. L-6 brings instability, imbalance, indebtedness and conflict into the house where it resides. But house-6 itself can be very profitable for creative, intelligent people.

6th from 1st bhava: Animosity/imbalance with and for your children; health/financial imbalance for eldest child; debts of children (including expenses for public advancement such as children's education & health care; these are dignified debts).

7th from 12th bhava: Relationships with sequestered or confined persons & environments; imaginary, subconscious, & foreign partnerships, contracts with sanctuaries, ashrams, hospitals, monasteries, prisons.

8th from 11th bhava: Transformation of gainfulness & income, hidden effects of the marketplace, the underbelly of commerce.

9th from 10th bhava: Powerful good fortune in career and public leadership duties.

10th from 9th bhava: Career develops from basis of university education or training in the priesthood, the public career of the father, public expressions of religious belief and principles.

11th from 8th bhava: Marketplace dealings in secret, taboo, unlabeled, mysterious, or polluted or untouchable persons & things. Gains - often spectacular - from hidden or confidential sources.

12th from 7th bhava: Loss of marriage agreements, loss of balance and equity. Perpetual inability to locate points of agreement. Private aspects of partnerships, long journeys away from the spouse. Losses from legal decisions, losses from judgment of law courts.

HOUSE - 7 = Yuvati Bhava, House of Shukra [Venus]

Contracts, agreements, Marriage, partnerships: first marriage, business partnerships, contracts, genitals, law courts, contracts & agreements

Yuvati – Spouse, Kalatra / Punya / Jaya / Kaama, Balance, Relationship, Agreement, Respect.

Bhava karakas and the signs of Zodiac

<u>VENUS - LIBRA</u>	
Devata	Sachi Devi
Ruling Gem	Diamond
Sapta Dhatu	Semen

Dosha (Sun)	K/V
Dosha (Aries)	V/P/K

<u>Family Members</u> Spouse. 2nd child, 3rd younger sibling.	<u>Body Parts :</u> Area below navel (basti area). Colon, Internal sexual organs
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BPHS, Ch. 18. 1. O excellent of the Brahmins, listen to me, detailing the effects of the 7th Bhava. If Yuvati Lord is in his own Rāśi, or in exaltation, one will derive full happiness through his wife (and marriage).

BPHS, Ch. 18, 4. THE 7TH LORD. Should Yuvati Lord be endowed with strength and be yuti with, or be drishtied by a benefic, the native will be wealthy, honourable, happy and fortunate.

Basic Significations of Bhava: Husband, wife, partner, lover, marriage, partnership, sexual affairs, medium-term desires, business partner, co-operation, trade, commerce, travel, journeys, law courts, litigation, residence abroad, nature of spouse, relationship with all others, the world at large as seen by the native, happiness from children

Uttarakalamritam Section 5, Sloka 11½-13½ : Relating to Action, Function or Doing of the 7th bhava: It is from the 7th house that the following should be predicted : (1) marriage (2) unchastity (3) winning of a love (4) enmity with a debauched female (5) deviation from the right path (6) good perfume (7) music (8) flower (9) eating of savoury food and good drinks (10) chewing betel leaves with area (11) break in a journey (12) curd (13) loss of memory (14) acquisition of clothes and the like (15) semen virile (16) purity of the husband (17) a pair of wives (18) the male of female organ (19) urine (20) the anus (21) trade (22) sweet drink (23) eating of nectar, soup, ghee, etc. (24) gift (25) destruction of power (26) overthrow of the enemy (27) money that is locked up in another place (28) controversy (29) sexual

union (30) adopted son (31) tasting of things prepared in ghee (32) foreign place (33) wife (34) all secret pleasures arising from sexual union and (35) theft.

Profile of the 7th Bhava:

The Practical Sanskrit-English Dictionary defines the terms used for the 7th bhava as given below:

Yuti: mixing, union, junction, connection, being endowed with, gaining possession of

Yuvah: young adult, achieved puberty, strong, healthy, excellent, good

Yuvati: young woman

Kalatram: a wife, the female of an animal, hip and loins, any royal citadel, the seventh house

The profile of "Yuvati" or "the yoke", comes through:

7th house from rashi lagna

7th house from Chandra

7th-from-Shukra

7th from Saturn (Karaka of 7th house)

In addition it would be appropriate to consider the following while considering matters about marriage, business partnership, or legal agreements without surveying:

lords of 7th and 7th-from-Moon in radix

7th-from-7th, or Tanu bhava

D-1 planets in Tula (Libra)

navamsha 7th house

occasionally 7th from Surya, especially if Surya occupies Tula

radix L7 within navamsha

4th house within D-4

L-7 in Lagna: Seventh lord in lagna = *Marriage partnership controls the personality.*

Social personality conforms to partnership requirements and the needs of the spouse. Native is socially identified with one's marriage and business partners.

Nature of conformance judged by characteristics of L-7.

E.g., if L-7 = Budha, native mainly talks about their marriage commitments (follow-through would depend on other graha in lagna).

L-7 in a rashi of Shani = conservative traditional spouse and marriage practices.

L-7 in a rashi of Guru = liberal & expansive character of the spouse, and native conforms to/expands with that character.

L-7 = Shukra, tendency toward sensualism.

In Kanya, troubled women partners define the identity.

Lagnesha in Seventh Bhava: Personality controls the contractual relationships,

One sees the partnership as an extension of the vital self.

Native is a born negotiator, contract-maker, and crafter of agreements. Finding balance of mutual interest is the core component of one's personal self-image. Because the partner is an extension of the Self, what is good for the native must be good for the partner.

One imposes one's own social profile onto marriage & partnership operations. May not conform to the conventional model of marriage practices, but will normalize one's own eccentric views by asserting that the spouse shares fully in the partnership process. Spouse is likely to go along with one's own stronger personality, esp. if the graha is favorable.

Nature of personalized expression of agreement-crafting is to be judged by characteristics of L-1. Some examples:

If L-1 = Shukra, native expresses a feminized taste, full of sweetness & sensual indulgence. If in Mesha, celebration of friendly competition & sexuality as the ultimate in-body experience.

If L-1 = Guru, liberal and permissive. If in Kanya, prefers demure & youthful spouses.

If L-1 = Surya, what's mine is mine and what's yours is mine too. (Only possible for Simha lagna, usually unfavorable.)

If L-1 = Shani, the native is a traditionalist in marriage and the spouse will be chosen for their ability to reflect a conventional, law-abiding social profile.

Marriage, Cohabitation, Conjugal Life

The seventh rashi, or yuvati bhava, is a very influential house. Generally yuvati bhava is the second most powerful house in the chart, after the lagna or Chandra lagna.

Yuvati bhava displays the blueprint for marriage, the character of the first spouse, the condition of the internal genitals, and the quality of sexual communication in this life.

Yuvati bhava especially signifies the first marriage, but its blueprint continues to affect subsequent marriages. Yuvati signifies the energy and function of the internal genitals, and this energy influences all but the most rarified marriages. Sexual tastes develop slightly but in essence they do not change. What changes is our understanding of human sexuality and our skill in managing it.

Also the psychological profile of yuvati bhava will continue to apply in a sort of translucent way, to all subsequent spouses. This is the very basic dynamic of relating - how much time

alone, time for sexual relaxation, basic body requirements - which don't change because the vibe generated by tanu bhava (native's physical body) remains pretty steady throughout life.

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Yuvati profiles expression of all natural bodily urges, especially the sexual instincts. As the house of the object of desire, the possessed, and the projected-upon, yuvati profiles gross materiality of all kinds.

Not all adults have sexual partners; yet, all adults have a punya bhava. Everyone has one significant partnership, even if that partnership is with a deity or an idea. Yuvati rules the opposite polarity to the self - whatever that opposite pole is. The opposite pole can arrive in many different packages. To truly understand sexuality, it is necessarily to understand energy polarity. Yuvati or the marriage house governs all energy exchanges - energy coming in, energy going out - between spiritual beings and their psychic projections.

Legal Partnerships, Contracts, deals, Brokerage

First and most important signification of kalatra bhava is contractual unions of all kinds, especially the first marriage but also business partnerships -- which except for the sexual element, function identically to marriage.

All equal-to-equal, peer partnerships should be considered from the 7th house and its attributes. Professional consulting relationships, business partners, performing arts partners, and most partners in a therapeutic or advising relationship are seen through yuvati bhava.

Deals and deal-making, brokerage, trading, all forms of equal exchange on the balance scale, are in yuvati. Negative effects on the seventh house can result in legal bondage originating in unfavorable binding contracts. (Such as lease, child custody, etc.)

Legal and medical advising, at least in situations where the client or patient takes adult responsibility for making their own choices using information provided by the advisor rather than having the advisor dictate their decisions.

Exceptions are non-peer therapeutic or advising relationships which are more accurately understood as replacements for parenting, or are primarily vehicles for teaching. Often this occurs with medical advising in particular.

If bandhu bhava is dramatically stronger than yuvati or if L7 occupies bandhu, or Moon in yuvati, etc. then yuvati's egalitarian qualities diminish, and partnerships become more settings for mothering. Similar effects for dharma will bring partnerships more into a fathering or guru space. A super-powerful L9 in yuvati might see the native marrying their guru.

Law Courts

The law courts and litigation appear strongly in house-7. Attorneys and advocates must have a prominent 7th-house and radix-L-7 to be successful in legal practice. The ideal charts for success in legal reasoning feature Mercury, in any sign, occupying yuvati bhava. Positive dasha and transit planets indicate success in court. However, philosophy of law, judgeship, legal education, and other contemplative aspects of understanding the law appear in dharma bhava, the 9th house of moral philosophy. It is the day-to-day workings of the court which are seen in punya bhava. Attorney [advocate] profession, legal and paralegal, legal secretary, making of contracts and agreements, partnership, mediation, arbitration, litigation, fair resolution of disputes, adversarial undertakings, are all part of the seventh house. In keeping with the adversarial potential of relationship management, punya bhava also rules War.

Grahas in 7th bhava affecting Relationship psychology with generalized results

Surya: Independent-minded & somewhat ego-driven spouse who is an asset in public life, but not so easy in private life. Enhances negotiation skills in marriage, but not empathy. Not auspicious, generally, for partnerships. Limited ability to compromise.

Better results if Surya is strong by rashi; a neechha graha in house-7 attracts a weak spouse and indecisive business partners, leading to repeat marriages & much frustration. House-7 being 10th-from-10th is also a career indicator. A strong Ravi in yuvati bhava can make a decisive, rational business person who can accept a large measure of personal responsibility.

However the native should not take on partners. Sole proprietorship is best. If working in a bigger organization, some power to make independent decisions such as in management roles, is essential.

Bhrigu Sutram Ch. 44 Shloka 8: "The woman's husband will reject her, if the 7th house from the Ascendant or from the Moon-occupied sign be occupied by the Sun."

Chandra: Caring & nurturing spouse who may fill a parental as well as marital role. Moon is volatile, so best results from Karkata Moon and Vrishabha Moon. Other rashis of Moon are strongly influenced by their lords. Emotional outbursts and childhood trauma of the spouse for Vrishabha lagna, where Vrishchika Soma tends to attack Himself in Kuja's rashi. Good for trading in family materials, such as homes and furnishings; maternal & childcare items; and advocacy work with family interests.

Usually gives a tame spouse who is happy with an emotionally based role in the marriage, as nurturer and supporter. May be a stay-at-home spouse.

Kuja: Warlike or highly competitive spouse. Tendency toward physical outbursts in the marriage, initiated by spouse. Spouse may be athlete, hunter, or aggressive businessperson. Native is active, likes vigorous interpersonal exchanges. Strong sexual relationship, high value on physical contact. With Budha, will like to argue. With Chandra, gains wealth through tackling tough business negotiations. With Surya, may be extremely independent and attract similar partners who need extensive personal space.

Kuja/7 is not a marriage killer, and is in fact excellent for business: Kuja will cast energizing drishti upon career-10, physical body-1, & wealth-2. Difficult spouse is indicated for Makara lagna (because Kuja will be emotionally unstable in Chandra's rashi). Also troublesome for Vrischika and Kanya lagnas, where Kuja becomes L-6/ L-8.

Good for criminal law practice & any intentional interaction with violence such as police, military, & professional security. Good for a male business partner whether the native is male or female,

Budha: A youthful & chatty spouse. The native is often an attorney or negotiator, one who represents the interests of others. Aids sexual communication. Busy-busy, gifted in handling information. Both partners are mentally active and usually engaged in profitable business. Not good for Mesha or Vrischika lagnas, where Budha becomes L-6/L-8. For Mithuna lagna, the spouse becomes a twin: typically in the same business/profession as the native, with very similar mentality.

For **Kanya** lagna, immature relationship behavior: spouse may be childlike or dull-witted, and the native who also lacks mental sophistication (because detailed-oriented Budha is overwhelmed in cosmic-view Guru's rashi.) may belittle their spouse.

However normally Budha in house-7 is good for partnership communication, and beneficial for trading in information, documents, concepts & ideas, plans, adolescent items, and all types of advising.

Bhrigu Sutram Ch. 4 Shloka 48-56:” If Mercury is in the seventh house and the lord of the seventh is weak or is situated in a malefic house or in conjunction with malefics like Mars, Saturn, Rahu or Ketu, there will be loss of wife.

In a female horoscope the above disposition will cause loss of husband and the native herself will suffer from leprosy and will be ugly in appearance.”

Guru: A permissive & generous spouse. Not good for Karkata or Vrishabha lagnas (because Guru becomes L-6 or L-8, which are never beneficial in the marriage house.) Spouse is large-bodied, friendly & optimistic (so long as Guru's rashi is favorable!) and often a teacher. Spouse is religious-natured. Dogmatically religious perhaps in an unfavorable rashi, but always compassionate intent.

Good for global businesses especially related to education or children, & for trading in books & religious items. Wealth increases after marriage because Guru casts drishti upon wealth houses 11, 1, and 3. Spouse brings dharma or good luck into the marriage.

On the down side, the spouse's jovial self-entitlement can be so expansive that less attention is given to developing the private relationship of marriage; the native may feel neglected if their spouse is too concerned with humanistic activities or ritual

Bhrigu Sutram Ch. 5 Shloka 35-37:” If Jupiter is in the seventh house, the native will be highly educated and also worried. He will have lot of financial gains and his wife will be learned, chaste and devoted to her husband”,

Shukra: Attractive & sweet natured spouse with advanced social skills. Native is usually attractive, too (barring unfavorable drishti to lagna).

When Shukra is strong in yuvati sthana, *karako bhavo nashto* or "too much of a good thing", applies. Emphasis on sensual pleasures in marriage & business partnerships tends to deprive the relationship of depth & stability, but this spouse is definitely an asset for business entertaining and public socializing.

Love of human company, fine dining, parties, harmonious design, luxury travel & seeking out new pleasure experiences. Favorable for the sexual aspect of marriage, although this channel too tends to lack depth.

In business, good for trading in women's articles, wine, luxury goods. Also good for having a female business partner, whether the native is male or female. Native may be trapped in a pleasure cycle, unable to detect non-sensual values in relationship. Karaka for multiple marriages.

Shani: Hard-working, stable & pessimistic spouse. Marriage is oppressive, entailing heavy social & material responsibilities, but Shani also can bring community approval. The spouse is a burden & a disappointment. Yet the partners are typically faithful to each other, and to their vows. Each sees the other as hailing from a lower social class (each believes they have "married down"). The spouse is less educated & less capable. These partners share a powerful work ethic and with their solid material focus, they may build a respectable home. Shani gives longevity, so this partnership even if crushingly difficult will last a long time, and getting out of it will be difficult.

Accepting limitations - sometimes stringent limitations - is the key to happiness with this position. Good for spouses who work together, especially in humble service work or agriculture. Shani in house-7 is undeniably difficult: consider that from kalatra bhava, Shani casts oppressive drishti upon one's good fortune (9); body/self (1); and home/security/education (4). Realism & low expectations will help maintain good marital health.

Rahu: Spouse is an outsider or foreigner in some sense, whether religious, ethnic, socioeconomic, or political.

The native & their spouse both have powerful desires. Unstable partnerships unless Shani casts an influence. They like to take risks, both with each other and outside the marriage. High sense of personal entitlement may lead to an exciting or luxurious lifestyle. Partners encourage each other to take greater risks and cross more boundaries.

Not a karaka for fidelity, but an open marriage may be acceptable to both spouses. Helps successful business trade in forbidden or taboo items such as human persons or body parts, sexual services or paraphernalia, drugs of any kind (including beneficial drugs), stolen or contraband goods, unapproved or experimental practices, legal advocacy for foreigners and outcasts. Karaka for multiple marriages.

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Ketu: No matter what other auspicious influences apply to kalatra bhava, Ketu in the marriage domain is problematic. The native wants connection, but does not believe it is possible. The native cannot stay in the relationship; but neither can they leave. There is much indecisive agonizing, soul-searching, & self-justifying. Passive-aggressive behaviors in relationship may be expected.

Karaka for multiple marriages. Native will have Rahu in lagna; the virtual lagna for spouse = Ketu rising. Therefore it is the native who decides when to leave the marriage, rather than the spouse. Gives a long-suffering spouse who remains distrustful & suspicious of the native, but nevertheless feels bound to stay in the marriage.

Multiple, only partially satisfying partnerships throughout life, with or without divorce. If there is a legal divorce the Ketu/7 native will remain bound to the ex-spouse in subtle or obvious ways - ranging from shared child custody to joint investments to religious obligations.

If L-7 is strong or domain-7 receives auspicious drishti, the outer marriage may appear beneficial. However, an inner relationship psychology of distrust & uncertainty between the partners is always present. If external social conditions are good, Ketu/7 can create a complex, drawn-out, & sometimes miserable cohabitation.

Spouse is mentally & often physically disconnected from the relationship. Each partner stays in their own space.

There may be a meditative aspect to the relationship, but there is not much attempt to connect physically, emotionally, mentally, or spiritually - even if L-7 is strong. Both parties may be religiously or philosophically inclined, but there will be an underlying theme of disappointment & despair in the partnership.

When this tenuous marriage dissolves, in a spirit of deep resignation & surrender to fate, there need not be ill-will toward the partner after separation. Absent harsh drishti, there may be a peaceful neutrality in separation. In traditional cultures the marriage continues as a public facade only, with no interpersonal passion.

If other grahas also occupy kalatra bhava, the relationship is more engaged. It will dissolve eventually, but with more "disappointment drama".

Native remains ambivalent about the value of marriage & reliability of partnerships, slipping into many temporary connections only to lose them eventually.

Ketu confers resignation to loneliness. Conscious natives will conclude that the only truly reliable partner is the Divine itself.

HOUSE - 8 = Randhra Bhava, House of Mangala [Mars]

Secrets, life-span, emergencies: taboo sexuality, circumstances of death, healing, divorce, inheritance, insurance, sudden changes

Randhra - Vulnerable Point, / Ayur / Mrityu Bhava

Turning of the Cycle of Birth & Death, Transformations, Secret Knowledge, Surgery, Sorcery, Tantra, Magic, Death of Spouse, Circumstances of Death, "The Cauldron"

Bhava karakas and the signs of Zodiac

SATURN - SCORPIO	
Devata	Brahma
Ruling Gem	B. Sapphire
Sapta Dhatu	Muscles
Dosha (Sun)	Vata
Dosha (Aries)	Kapha

<u>Family Members</u>	<u>Body Parts :</u>
Family of spouse.	External sexual organs

BPHS, Ch. 19. 1. Long Life. O excellent of the Brahmins, listen to me speak on the effects of Randhr Bhava. If Randhr's Lord is in an angle, long life is indicated.

Basic Significations of Bhava:

Longevity, transformation, intuition, tantra, mysteries of life and death, past and future births see Parashara (Ch. 11, V. 8 The 8th house indicates longevity, battle, enemies, forts, wealth of the dead, and things that have happened and are to happen (in the past and future births).

psychic abilities, cognition of universal consciousness, transcendence, siddhis, rebirth, discontinuation, separation, upheaval, calamity, change, chronic ailments, dangers, agonies, accidents, enemies, conflicts, battles, battle forts, mode of death, wealth of spouse, unearned wealth, inheritance, underground places, hidden treasures, overseas journeys.

Uttrarakalamritam Section 5, Sloka 13½-15½ : Relating to Action, Function or Doing of the 8th bhava: (1) Longevity (2) happiness (3) defeat (4) insurance bonus (5) an afflicted face (6) urinary disease (10) calamity (11) brother's enemy (12) teasing a wife (13) a tuft of braided hair (14) enemy's fortress (15) misery (16) idleness (17) punishment from Government (18) fear (19) loss of money (20) giving a debt (21) other's money received out of ignorance (22) long-standing property (23) the appearance of a wicked man (24) sin (25) killing of a living being (26) mutilation of a limb (27) decapitation (28) formidable affliction (29) a story that causes anxiety to the mind (30) trains of misfortune (31) over diligence in doing cruel acts (32) battle (33) intense mental trouble – all these are to be judged from the 8th house.

Profile of Randhra Bhava:

Practical Sanskrit-English Dictionary gives the meaning of Randhra as: aperture, Opening, a hole, a weak or vulnerable point, a symbolical expression for the number 'nine' (there being nine openings in the human body), the vulva, name of the 8th astrological mansion, a mischief .

Cologne Digital Sanskrit Dictionary describes "mrityu" as to decay , be dissolved and Ayus as life , vital power , vigour , health , duration of life , long life, active power, efficacy, the totality of living beings, of the eighth lunar mansion, food..

Body Parts :pelvis,external genitalia, anus, dangerous allergies and mysterious diseases (threat from hidden forces).

BPBS Ch. 11, Shloka 9: "Indications of Randhra Bhava" - Randhra Bhava indicates longevity, battle, enemies, forts, wealth of the dead, and things that have happened and are to happen (in the past and future births) and accidents.

Madhya Parashari, Ch. 9 , Shloka 8 says : From the eighth house know about private parts and their diseases, longevity etc.

In " A Catechism of Astrology", BV Raman states: "The lord of 8, wherever he stands or whatever he aspects, destroys the effect of the house He occupies or the planet He aspects. If the lord of 8 is strong, the good effects of the planet as such (without reference to the houses where it is posited or aspects) will come to pass in its Dasa and Bhukthi periods. If the lord of 8 is weak, none of the good effects will be felt. Only bad results will be felt. If the lord of 8 is strong and occupies a dusthana evil effects will be greater. In this way, read the effects of the lord of 3, 6, 8, and 12."

Randhra means "aperture" or opening. The eighth house provides an opening onto mysteries of the "secret" or unseen. "Randhra" or how he/she Opens, is seen via: 8th house from radix lagna, 8th house from Chandra, 8th house from Saturn (Shani is karaka of 8th house).

The astrological picture of hidden matters, conditions of death, & healing powers is expanded by noting: 1)radix lord of 8th-from-lagna 2) radix lord of 8th-from-Chandra 3)8th-from-8th, or Sahaja bhava 4)radix (D-1) planets in the 8th rashi i.e., Vrischikha (Scorpio) 5)lord of radix L-8 within navamsha [D-9] 6) Lord of the 8th Navamsha, as He behaves in radix 7)8th house within D-8 8) occasionally 8th from Surya, especially if Surya occupies Scorpio.

Longevity

Eight bhava and L-8 indicate longevity. They indicate the circumstances of death, but not the timing of death.

(Timing of death is known by the periods of L-2 and L-7 from lagna.)

Lagna ("line") can be the lagna for any person, e.g.,

lagna for younger sibling = house-3;

lagna for mother = house containing Chandra;

lagna for oneself is generally the rashi lagna of radix

A few longevity rules:

if L-8 is weak, longevity is harmed; if L-8 is strong, longevity is helped

L-8 in house-8 gives exceptional longevity

Shani is the karaka for persistence & old age; in randhra bhava, Shani gives long life

benefics in house-8 do not improve longevity unless L-8 is strong

however benefics in house-8 do signify pleasant conditions for death

if L-8 or house-8 receives unfavorable aspects, longevity is harmed

if L-8 or house-8 receives favorable aspects, longevity is helped.

Dusthana lords in 8th bhava:

when any house lord occupies randhra bhava, the matters of that lord's house are "apparently destroyed" (= undergo a hidden transformation) for those who have eyes to see, the matter is radically transformed due to a sudden turn of the cycle of birth & death. (Nothing is really lost, although the essence of the matter does acquire a new shape after the transformation.)

it is always good therefore when dusthana lords occupy house-8

L-6 in house-8 destroys enemies, debts, and disease

L-12 in house-8 destroys losses, including loss of identity -- gives a strong identity!

L-3 in house-8 makes a shaman, death-priest, or psychic who communicates with spirits of the dead; also helps writers who produce murder mysteries, and those who administer the bureaucracies of death; excellent for attorneys handling wills & estates

L-8 in house-8 brings legacies.

(Exalted benefics in house-8 bring large alimony, inheritances, and insurance settlements.)

Auspicious houses are deeply damaged when their lord occupies a dusthana.

L-7-in-house-8 is famous for destroying the life of the spouse. It may cause death or divorce (psycho-emotional death) but this situation is always perilous for marriage, and usually signifies remarriage after great effort expended in the first marriage - to no avail.

L-10 in house-8 can be gainful because randhrastana is 11th-from-10th, but the career will lack prestige and the native will suffer repeated cycles of transformative destruction in their work. (Excellent position for all healers: surgeons, psychiatrists/psychologists, archeologists, massage therapists, etc.)

L-1 in house-8 is very dangerous, reducing longevity and causing affiliation with emergency scenes. The physical body undergoes constant cycles of destructive transformation and rebirth. Physical appearance has attributes of several ethnicities or the person is psycho-emotionally allied with conflicting, unresolved cultural messages. The cultural identity is very difficult to establish firmly; being constantly reinterpreted and redefined. This is frequently a birth in tribal or cultural peoples who are being redefined in their greater society. The native becomes a bridge for his people, although his own identity is permanently unstable. Can be a brilliant healer but is often "used up" in the cultural transition process.

Conditions of Death

Conditions of death rather than timing of death are indicated by the character of Randhra Bhava and its lord. Venus in randhra bhava in a good sign with nice aspects, one can expect to have sickness on and off throughout life but he will be comfortable at the time of death. There will be pleasure of good food or massage at the time of passage, with perhaps a benefit of pain-killing drugs or a nice glass of wine to smooth the transition.

Alternatively Mars in domain-8 suggests death by accident, whereas Saturn in the 8th house often gives longevity by binding the person to earth long after they would prefer to have left.

Hora Sara says, "Note the graha occupying Randhra Bhava.

- If it is Surya, the death is through fire;

- if it is Chandra: fire;
- if it is Mangala: weapons;
- if it is Budha: fall;
- if it is Guru: fever;
- if it is Shukra: indigestion;
- and if it is Shani: hunger.

Hora Sara, Chap. 26, Shloka 24: Death by hanging is indicated if Surya is in Yuvati Bhava along with Rahu or Ketu while Shukra is in Randhra Bhava.

Difficulties in long journey: Long journeys are profiled in dharma bhava. As **12th-from-9th**, Randhra bhava displays the dissolution of ego attachment, tendency to wander, under-the-table dealings, and other loss of connections with the healthy material world which are the characteristics of the 12th house.

If you are planning a long journey, be sure to evaluate the role of the 8th lord during the time period of your travels. Bhukti of the 8th lord in combination with a transit of the 8th lord through the 9th house, or transit of 8th lord to the position of the 9th lord, would be highly unfavorable indicators - particularly if the goal of your journey is material gain, such as a business trip.

However if your long journey is authentically spiritual pilgrimage, during which you are consciously soliciting experiences of detachment and ego-dissolution, you might discover some hidden spiritual benefits to such difficulties as you may encounter on your travels. In such a case where overtly spiritual objectives dominate the journey, a conscious person might willingly undertake *tapasya* (austerities) in order to burn off karma of past mistakes.

Stock market fluctuations, taxes, other unpredictable financials :The great oceanic currents of what Jung called the collective unconscious, influence group expectations and group emotional reactions. Stock market and other financial market fluctuations are a result of randhra bhava. A person will do well in large-scale market investments when their 8th lord is well placed and aspected; when their 5th lord is well-placed and well-aspected; and, ideally, if these two lords enjoy parivartan.

Taxes similarly are unpredictable from year to year, since they depend on fluctuations in the greater economy, actions of legislative bodies, and other group consciousness and subconscious reactivity.

Insurance :Ayur bhava rules all types of insurance and the modern insurance industry as a whole. Persons working in some aspect of the insurance business will have some prominent astrological connection to the eighth house through the professional houses 7 and 10.

Timing of matters connected to insurance will depend on the behavior of the 8th lord.

A natural benefic in the 8th house or the 8th lord well placed, indicates ease of access in drawing payments or services from insurance agencies, including the large government-funded public welfare programs such as socialized medicine, national unemployment insurance, old-age pensions, food grants, and education.

Yogas of Randra bhava to other bhavas

1st-from-8th bhava: Initiation, Transformation, Re-birth , New Beginnings, Emergent knowledge, Cycle of Birth and Death - Healing , Emergencies -- Spiritual Emergence is the Essence of 8th bhava.

Healers : physical: midwives, surgeons, emergency physicians, paramedics, triage nurses

social-emotional: psychiatrists, deep psychotherapists, charismatic healers

psycho-spiritual: tantriks, magicians, shamans, spirit channelers.

"worries" (concern for matters which one cannot control, such as the spouse's family and conditions of death)

Hidden Matters : visually inaccessible "hidden" body parts: Genitals/Anus

secret or forbidden things - Taboo; Mystery / Occult matters.

2nd-from-7th bhava: Spouse's *Skandha*: Family Culture, Historic Values, and Finances - Estate of first spouse family of the first spouse = joint assets of marriage, also domain-8 = one's relationship to the "in-laws" ; wealth of the first spouse = food, speech, face, hair, languages spoken, family history, traditions, cultural legacies, arts & music; joint assets in first marriage; Insurance, wealth held within contracted agreements; legacies & inheritance by written contract ("will"). Death of First Spouse; Divorce; Taxes; other people's money - pooled funds, lottery – windfalls; pension, stock market.

3rd-from-6th bhava: thinking about conflict and disagreement = "worry"

communications with enemies; mental condition of one's enemies;

communications with loan-sharks, prostitutes, and drug addicts;

mental effects of physical illness, animosity, or debt; anxiety, stress; fear of war, fear of attack; thinking about disease, strategic & tactical approaches to disease, detailed medical documentation; pharmaceutical & medical supply sales; selling, marketing, advertising of criminal or illegal items.

4th-from-5th bhava: property of one's children; property earned by speculation, or gambling; property acquired through winnings and contests; emotional and social security of one's children; emotional security gained from true Confidence
education of one's children; vehicles of one's children; education gained from creative explorations, adventures; education in performing arts.

5th-from-4th bhava: good luck in property matters, increases in property value, creativity, winnings and speculations of one's children , bhaga from the family roots: legacies, wills & inheritance, good luck & fame resulting from education & cultural foundations, literary & theatrical works written at home, children born at home, midwifery, creative expansion of the mother's family culture.

6th-from-3rd bhava: illness, debt, or conflict of siblings & team-mates, conflict among co-workers, slanderous communications, insult, defamation, innuendo, smear campaigns, debt & conflict in matters of business administration, business loans, stealing from business accounts, embezzlement, "wretched persons", corruption, scandal, concealment

7th-from-2nd: values shared with others; shared values of partnership, joint assets of marriage, contracts fulfilled upon death (inheritances, wills), values and hoarded wealth of the first spouse, previous spouse of one's 2nd spouse.

8th-from-1st bhava: (Cycle of Birth & Death, Recovery) , Longevity, life-saving rescues, Mysterious and Undiagnosable Diseases which are cured, Recovery = "New Lease on Life" , (apparent) final phase or point of End-of-Cycle turning point, return, myth of eternal return, Recycling, sudden movements, sudden changes
(apparent) Transformation /Destruction, Restoration (inc. Historic Restoration)
renovation, cosmetic surgeries, surgeries & healings - psychic & physical
the 'fontanelle' = "randhra" = the healing aperture at the top of the human skull.

9th-from-12th bhava: good fortune from meditation & private religious practice, blessings upon a sanctuary, hospital, ashram, or healing center, good results from loss of identity = meditative calm, spiritual benefits of traveling in foreign land
ceremonial religions of foreign lands (inscrutable).

10th-from-11th bhava: prestige in one's network of associates, position in the marketplace of goods & ideas, leadership position in networked businesses, such as computer networks, marketing networks, honor of friends, rules for achieving high position.

11th-from-10th bhava: gains from public leadership position & responsibilities, gains from service in iconic, high-trust positions, gains from high title, status & prestige, broad reputation, goals & achievements realized through responsibility & conformance to public.

12th-from-9th bhava: loss of public priesthood, loss of ritual performance roles, loss of temple privileges, loss of religious fellowship, loss of company of believers, Shamanism, Tantra, loss of professorship, loss of guru role, loss of academic or wisdom credentials, loss of fatherhood, loss/absence of father, loss of good fortune, loss of blessings, loss of conventional wisdom, Difficulties of longer journeys, concealed wealth, concealed knowledge.

Planets in 8th Bhava viw-a-vis Hidden Knowledge, making secrets, keeping secrets, exposing secrets.

Surya: Native is professionally concerned with hidden or confidential matters. Ego-identity in public life is much reduced, or becomes problematic, as Surya the Bright Light of Truth must shine out from the house of hidden forces and catastrophic change.
as the native hides oneself from public view. Depending on Surya's house lordship, the native could be powerful socially, but one's involvement in powerful activities is largely veiled.

The native does not wish to be ego-identified with the confidential or occult materials that one is indeed handling. Ethical conflict caused by secrecy or ego-association with mysterious knowledge may result in moral crisis. Matters of Surya's house are obscured.

Chandra: Native is emotionally oriented toward secrecy, and may be a compulsive keeper of secrets. Sudden, forced changes in the mother. Secret sexual and emotional relationships. Needs to keep one's emotional life hidden. When highly evolved, an exceptional tantric healer.

Buddha: This native may also "secretize" by communicating information that is framed as mysterious or occult. Normally Budha is neutral to the information which He is assigned to

convey. The native is an articulator of hidden knowledge. Excellent for psychiatry; teaching esp. via writing of surgical, tantrik, emergency, and magical skills; all verbal and written expressions of occult knowledge; and transformative healing through evocation of articulated past-life memory.

Mangala (Kuja): Bad planet in a bad house gives good results. Kuja the Hunter does well in domain-8, where His aggressive, competitive instincts battle the forces of annihilation through massive upheaval. Should Kuja be well disposed via drishti and rashi, the native performs with athletic prowess in emergency environments, or one handles covert operations with aplomb. Uchcha Kuja will handle confidential (often illegal) business matters with decisive force. Splendid position for a surgeon or midwife. The native does not create secrets but rather one plunges into the hidden or taboo environment with skillful physical force.

Neechcha Kuja here is disastrous, as the native charges into other people's business with intent to manipulate and disrupt. But most other situations for Kuja are beneficial for handling existing secrecy with vigor and the long-term outcome is typically a success.

Brihaspati: The native will enjoy secret funding from an incapacitated spouse. The sources of material abundance are often hidden. For a female, Guru is the karaka for the male partner or husband. When Guru occupies domain-8 of a female nativity, associations with male partners are veiled in secrecy. If Guru is auspiciously placed, there is a good deal of secret wealth, emerging from these mysterious relationships.

For both the male and the female, the reality of Guru in domain-8 is that even while matters of Guru's two rashi bhavas are drawn into a cycle of sudden, forced changes, the native will enjoy providential wealth from unnamed sources. One is privy to covert, confidential, or secret knowledge, which one may use for the enjoyment of life at all levels.

Shukra: For a male, Shukra is karaka for the wife. The wife or lover is hidden from public view. A male may take a female life-partner without the vow of marriage (if Shukra is moudhya, this is almost guaranteed). Or, one may conduct love affairs behind a veil of obscurity.

The native whether male or female, has an aesthetic attraction to secrets, especially occult knowledge. Not necessarily an indication of infidelity, but rather a signal that much more is happening in this native's love life than meets the eye.

Shani: Bad planet in a bad house gives good results (longevity). Yet Shani oppresses the shamanistic instincts when He occupies Kuja's house.

Pragmatic Shani understands the material reality of emergencies and quick turnings of the cycle of birth and death. His job, as He sees it, is to **avoid danger**. The outcome is usually increased longevity (barring deadly drishti).

A **conservative, risk-averse person** who does not dabble in secrets and will most likely deny the existence of occult knowledge. A materialist with no interest in magic. Often traumatized by sudden, forced changes in early childhood. Cannot tolerate disruptive change.

Yet, one must process the karma of Responsibility (Shani) for managing cycles of catastrophic upheaval. The responsibility is met by diligent focus on material consequences, denial of superstition, and direct confrontation with fear.

May participate in social (esp. religious) programming that suppresses mystical experience. A hard worker, but due to one's profound fear (Shani) of deep change, transformation of consciousness is denied.

Rahu: A compulsive keeper of secrets. Fascinated with the secrecy surrounding taboo actions and desirous of tantrik knowledge. Wants to explore and **adventure in forbidden areas**, both physical and psychological. Likes to stir the cauldron. Easily gets into secret terrain that is "over one's head". May "secretize" information which was previously open.

Ketu: Ketu, who has no boundaries, already knows about most secrets. For Ketu, secret information is not distinguished from non-secret. The native has extraordinary intuition regarding the hidden aspects of interpersonal relationships, and is privy to much secret information. However, the native is also vulnerable to trouble leading from knowing or telling the secrets of others.

The native either does not detect the boundaries which separate open knowledge from secret knowledge, or does not care about the consequences of crossing those boundaries. Deep understanding of the cycle of birth and death. Remarkably detached in the midst of catastrophic change.

HOUSE - 9 = Dharma Bhava, House of Guru [Jupiter]
ceremonial religion, priests, philosophy, wisdom, moral & spiritual teachers: father, guru, temple, university, liturgy, worship traditions, good fortune

Dharma - Natural law/ Daivata / Bhaagya /Acharya / Pitrukshetra/Priest, Pulpit, Piety, Patriarchy, Paternalism, Proselyte, Professor, Perfect Truth.

Bhava karakas and the signs of Zodiac

JUPITER - SAGITTARIUS	
Devata	Indra
Ruling Gem	Y. Sapphire
Sapta Dhatu	Fat
Dosha (Sun)	Kapha
Dosha (Aries)	Pitta

Family Members Brother's wife, Wife's brother, Children. Grandchildren, 4th younger sibling.	Body Parts : Thighs. Hips.
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BPHS, Ch. 20. (1) Combinations for Fortunes. O Brahmin, now listen to the effects of Dharm Bhava. One will be fortunate (or affluent), if Dharm’s Lord is in Dharm Bhava with strength.

BPHS, Ch. 20. (2) Should Guru be in Dharm Bhava, while Dharm's Lord is in an angle and Lagn's Lord is endowed with strength, one will be extremely fortunate

Basic Significations of Bhava:: Dharma, The Vedas (vedic sciences), support of nature, merits from past lives, fortunes, wisdom, meditation, remedies (medicine, yagya, tapas etc), life philosophy, world view, religion, faith, guru, worship, piety, morality, ethics, higher education, professional training, children, solution to problems, visits to shrines, pilgrimages, foreign travels, air travels.

Uttarakalamritam Section 5, Sloka Slokas 15½-17: Relating to Action, Function or Doing of the 9th bhava: (1) Giving (2) virtue (3) resorting to holy waters (4) penance (5) reverence to elders and the like (6) medicinal drug (7) conduct (8) purity of mind (9) divine worship (10) exertion for the acquisition of learning (11) splendour (12) a conveyance (13) affluence (14) policy (15) dignity (16) moral story (17) travel (18) religious bathing (19) nourishment (20) association with good people (21) happiness (22) paternal wealth (23) son (24) daughter (25) wealth of all kinds (26) horses (27) elephants (28) buffaloes (29) coronation hall (30) regulating the Brahminic faith (31) a Vedic sacrifice and (32) circulation of money – these are to be divined through the 9th house.

Profile of 9th bhava:

Practical Sanskrit-English Dictionary and Cologne Digital Sanskrit Lexicon give the meanings of the following words in connection with the ninth bhava:

Dha-rma means religion, customary practice, law, duty, morality, nature, essential quality, bliss.

Daivata means relating to the gods or to a partic. deity , divine, of a prince a god , a deity (often coll. "the deities" , esp. as celebrated in one hymn) image of a god , idol, having as one's deity , worshipping ["ishta devata"].

Acharya (Acarya) means to be approached, knowing or teaching the rules a spiritual guide or teacher (especially one who invests the student with the sacrificial thread, and instructs him in the Vedas, in the law of sacrifice and religious mysteries, name of Drona (the teacher of the Pandavas), a spiritual preceptress, The title AcArya affixed to names of learned men is rather like our "Dr."

Pitru (Pitr) means a father, in the Vedan name of Brihas-pati, Varuna, Praja-pati, and esp. of heaven or the sky " between heaven and earth " , father & mother , parents, the fathers , forefathers , ancestors, (esp.) the Pitris or deceased ancestors (they are of 2 classes , viz. the deceased father , grandfathers and great-grandfathers of any partic. person , and the progenitors of mankind generally ; in honour of both these classes rites called Sraddhas are performed and oblations called Pindas are presented ; they inhabit a peculiar region , which , according to some , is the Bhuvas or region of the air, according to others , the orbit of the moon , and are considered as the regents of the Nakshatras Magha and Mula a father and his brothers , father and uncles , paternal ancestors Gk.; Lat. {pater} , {Jup-piter} ; Goth. {fadar} ; Germ. {Vater} ; Eng. {father}.

Indications in regard to:

- a) Physical-Hips & Knees, Spine: kundalini energy
- b) Emotional- Family-Father, Third Spouse, , Grand-children Mother's Illness
- c) Mental-Social-Employer -Publishing, Fortune, University, Temple High Courts, Educational & Property Debt, Long Journeys, Conflict containment, very Best friend
- d) Psycho-Spiritual- Spiritual teacher / Guru, Faith & Higher Law Philosophy, Wisdom, Losses through Charity, Planets affecting religion, Communication with Spirits & Deities

Brihat Jataka, Ch.1 Shloka 15 : "The 9th house governs auspicious qualities and the general state of the moral conditions."

Madhya Parashari, Ch. 9 , Shloka 9: "Consider about the destiny, dharma, pilgrimage etc. from the ninth house."

L-9 in radix lagna:

Ninth lord in lagna shows dharma or religious teachings control the social personality.

- Social personality and indeed the physical body shape are deeply informed and shaped by religious teachings.
- In society, the native's social ranking (placement by society) and explicit self-identification (self-placement) are determined mainly by affiliation with ceremonial religion,
 - religious identity would be defined via (but not limited to) membership in a specific community of faith, social identification with particular sectarian distinctions, performance of liturgies, maintenance of worship traditions, positive identification with preachers, teachers, temples, scriptures, & dogma
- Nature of social-identity characteristics are judged by particulars of the **L-9:**
 - E.g., if L-9 = Budha or in a rashi of Budha, native mainly talks about their religious affiliations, and may change identities during the lifetime. Actions would depend on other graha.
 - E.g., L-9 = Shani or in a rashi of Shani = conservative, punitive worship tradition emphasizing human moral law.
 - E.g., L-9 Guru or in a rashi of Guru = liberal, permissive worship tradition.
 - L-9 = Shukra, tendency toward costume & ritualism. In Kanya, food austerities. Etc.

Lagnesh in 9th bhava: Personality controls the religion.

- Native is a born religious teacher, brings individualized viewpoint of one's own personality into the offering of religious and spiritual teachings; may not conform to the dogma of "organized religion"
- Nature of personalized expression of religious wisdom to be judged by characteristics of L-1. E.g.,
 - if L-1 = Shukra, native expresses a feminized experience, with sweet qualities and tolerance for sensual indulgence. Emphasis on relationships as the subject of dharma teachings.
 - If in Mithuna, celebration of communicative media and sexual interactions as the ultimate 'conversation'.
 - If L-1 = Guru, liberal and ethical type of religious figure. Exceptionally generous.
 - If L-1 = Chandra, parental style of wisdom-teaching, high "IQ" for emotional intelligence in communicating dharma knowledge
 - If L-1 in Simha, finds expression in the highest law courts and ethics councils. If Surya in Simha, cuts straight to the Divine Law, little patience for the limitations of fear-driven human law.
 - If L-1 = Shani, the native is a top-ranked teaching professional in systems of social order. Strong capabilities in hierarchical institutions such as universities, government bodies, and large corporations.

BPFS - Ch. 24, shloka 9 : "If Lagna's lord is in Dharma Bhava, the native will be fortunate, dear to people, be a devotee of Shri Vishnu, be skilful, eloquent in speech, and be endowed with wife, sons, and wealth."

"Dharma", "that which upholds" or Wisdom-Law, is seen through:

9th house from radix lagna and its Lord (material expression of dharma)

9th- from Chandra and its Lord (emotional expression of dharma)

9th house from Surya (philosophical expression of dharma)

9th from Guru (inclusiveness, breadth of wisdom perspective)

In addition to 9th-from-lagna and 9th-from-chandra, the astrological picture of father, guru, religious teacher, ceremonial religion, belief system & the good fortune which accompanies knowledge of the higher truth, is displayed in these levels:

D-9 navamsha 9th-from-9th, or Putra bhava

radix L-9 within navamsha Guru within navamsha

activity within nakshatras ruled by Guru: Punarvasu, Vishaka, and Purvabhadrapada

Education: with reference to Bhavas 9, bhava 4 and bhava 3 :It is important to discriminate between several different experiences that are all generally called "education". Education which consists of :

- a) transmission of practical skills & information (Budha/3);

- b) institutional programming which facilitates social-ethnic acculturation (Chandra/4).
- c) longer-term studies that increase reflective knowledge (Guru/9).

Bhava 3: controls teams, workshops, media presentations, and "trainings" in group-communicative practice. Trainings are short-term (the opposite of domain-9's lifetime studies); their format is short-term and pragmatic. Good teachers at all levels should have strength in domain-3 for communicative interaction.

Bhava 4: controls the process of obtaining "cultural literacy" in language, dress, & social customs through basic social legitimation and technical licensing - generally pre K.G to 12th standard.

Bhava 9: controls higher levels of philosophical inquiry which facilitate communication between humans and higher powers (religion). The original concept of "university" is contained in domain-9, as is the worldwide network of temples of knowledge which is maintained by its priesthood of gurus and professors. 9th bhava controls scholarship and academic societies, but 12th bhava is the house of research (libraries, laboratories, & foreign "field work").

Modern education has an inter-relation of Bhava 3 and Bhava 9, where Universities are increasingly utilizing an information-based training model for provision of adult education. In the training model, the educational goal is not reflective wisdom or knowledge of the spiritual world. but rather the speedy transmission of a measured package of technical information. This shows the reflex action of the two bhavas of the lower and higher minds.

Dharma Bhava signifies doctoral studies, academic literature, book publishing, university teaching, the great libraries and databanks, and all the value-clusters of high civilization that are passed from professor to student through the advanced levels of philosophical secular - as well as sacred - education.

Strong dharma bhava signifies a natural teacher in either sacred or secular setting. If teaching in a secular setting such as a modern university, the dharma bhava person will be drawn less to technical procedure and more to the theory and philosophy of their subject.

Philosophy of Law, which is the highest development of moral civilization, is especially indicated by dharma bhava. Arbitration and mediation which are cooperative solutions to legal conflict, are also found in the 9th house.

Law with reference to Bhavas 3, 7 and 9: Bhava 3 contains the broad area of administrative law that is usually called "policy". Policy law governs the internal practices of large organizations such as multi-national corporations, educational systems, and government bureaucracies, as well as many smaller groups.

There may be no official judge or formal laws invoked in a policy case; rather, decisions are made by committees and proceedings are not entered in the public record. Despite the low profile of the "administrative" variety of legal practice, the impact of policy decisions made under the aegis of 3rd bhava can be very significant for both an individual (who may be fired or reassigned) or for an organization (such as major funding decisions).

Matters of domain-3 prosper during periods of Budha and periods of the lord of 3rd bhava..

Bhava 7 rules the legal activities of composing & presenting balanced arguments in a legal case. The purpose of legal activities in 7th bhava is not to re-interpret the law, but to achieve a practical working agreement between previously alienated parties.

Bhava 7 also contains arbitrator-mediator-facilitator-advisor roles, along with any method of brokering agreements outside of the formal courtroom. Litigation, adversarial or competitive partnerships, legal counseling, and the law courts, are found in the partnership house, yuvati bhava.

In Shukra's natural house, the social goal is to achieve interpersonal agreement on the terms of the resolution to the conflict. As 2nd-from-6th, domain-7 controls "speech about conflict". The purpose of legal activities in is not to re-interpret the law, but to achieve a practical working agreement between previously alienated parties

Bhava 9 contains interpretation of the intent of the law. Law as practiced in 9th bhava is a philosophical enterprise. In India, 9th bhava refers to the Supreme Court and other historically interpretive levels of judgeship such as federal appeals courts. The legal case has already been well-defined in lower courts. In this bhava a priesthood of legal scholars is called to discover the intent of the law, and reinterpret social codes for modern times.

In Guru's natural house, the task of the priesthood of legal scholars becomes definitive historical interpretation not of the arguments in the "case" -- but of the Law itself. Generally, all acts of judgeship, even in the lower courts, fall within the "moral authority" of 9th bhava.

Religion and 9th bhava:Ninth Bhava deals with Faith, Belief System, Religious Ritual, Religious Institutions, Religious Fellowship, & Religious Teachers. Knowledge, understanding, religion, faith, discipleship, religious officiants and teachers (rabbi, imam, lama, priest, guru) religious traditions, doctrinal lineages, and access to sacred texts are all signified by the 9th house.

Acts of Divine providence, devotion to the gods, and all the expressions of regular spiritual practice (compassion, gentleness, healing powers), emerge in dharma bhava. However a proud or negative planet in dharma sthana can induce ritualism, vanity in the priesthood, mixing religion with politics, etc. In this regards planets do affect religion as mentioned below:

Surya in 9th bhava : Sun in 9th is generally uncomfortable and the native could be an iconoclast.. The person is religious but also rational & independent-minded. Pre-packaged doctrine will not suit him. He may need to start his own practice group.

Chandra in 9th bhava: gives devotion to mother goddess and love of humanity,

Kuja in 9th bhava : makes the warrior-missionary; a spiritual athlete.

Budha in 9th bhava : makes one conversant with religious law and impressive preaching.

Guru in 9th bhava: Guru is a preacher, professor, and priest. Religious know-it-all. Overbearing, but sincere.

Shukra in 9th bhava: Loves a ceremonious display of piety and wealth cult.

Shani in 9th bhava: Strong "Protestant Ethic," devotion to elders, staunchly conventional religion with uccha or swakshetra Shani occupies or rules dharma bhava. Otherwise, a skeptic.

Rahu in dharma bhava gives a foreign guru or attraction to foreign religions.

Ketu in 9th bhava has no fixed dogma. Wandering mendicant, a peripatetic priest.

Dharma Bhava is the Bhava of Bhagya or Fortune:Dharma bhava has "bhaga" or "fortunate" properties. The natural fire trine, formed by tanu bhava, putra bhava, and dharma bhava, contains the three auspicious "bhagya" houses, 1, 5, and 9. Of these three, dharma bhava is the most blessed. It is 11th from 11th indicating the cream in the crop of friendship.

Fortunate activities of dharma sthana include association with moral personalities (usually a philosophical, spiritual or religious association); wisdom and purity of mind (again, usually the result of association with advanced souls); and benefits of intensive spiritual practice such as insight into natural forces, clear access to intuition using dreams and visions, and helpful communication with the spirit world.

A deep and personal understanding of the Higher Law - moral, metaphysical, and medical - allows the person blessed by a strong Dharma bhava to experience life at its fullest.

Long Journeys in 9th bhava :Dharma bhava signifies long journeys with a religious or scholarly motive. Air travel is generally marked by the 9th as well.

Short journeys are found in sahaja bhava, the third house.

Being 3rd-from-7th, dharma bhava profiles short journeys of the spouse. By contrast, Sahaja bhava as 9th-from-7th would show long journeys of the spouse.

If houses 3 and 9 are both strong in your chart, you and your beloved will travel well and often together.

Yogas of Dharma Bhava to other Bhava

1st from 9th bhava: Human Body parts: Hips & Knees, Spine: kundalini energy. Belief system, religious education, father, guru, humanism, religious ritual, priesthood, elite associations, ultimate gainfulness, extraordinary good fortune. Moral philosophy, wisdom, understanding of the human-divine interaction, Dharma bhava "Holding to Heaven" vs. Bandhu bhava "Binding to Earth".

2nd-from-8th bhava: Dharma bhava gives knowledge of the continuation of life across the cycles of temporal life and death. Wisdom allows the eyes (2) to look into hidden matters (8) giving post-tantric priesthood.

3rd-from-7th bhava: Mentality of the spouse. Self-made wealth of the spouse.

Spouse's communicative abilities, their overall talkativeness and ability to handle various messaging media. Their business administration, talents in sales, marketing, advertising, public relations etc. Their ability to network socially, form teams, create short journeys such as vacations and business trips, & create mutual interest groups.

4th-from-6th bhava: Dharma bhava is where enemies, debts, and disease are grounded & contained. From the wisdom perspective, conflict is natural & inevitable; thus, house-9 has a protective or parental or teacher's view toward social imbalance & bodily disease.

5th-from-5th bhava: Creative expression of your children, i.e. your Grandchildren - the first child of the first child in particular. Creative expression of intelligence = your wisdom. Creative expression of your speculative activities indicate your greatest good fortune. Creative expression of your romantic entertainments indicate your fascination & delight in the world of the gods. All the auspicious results of wisdom & compassion, the intelligence of intelligence.

6th-from-4th bhava: Educational & property debt: 6th-from-4th shows debt accruing from matters of house-4: education, landed property, the mother, & social/emotional security. Educational debt will feature strongly in the native's life if L-4 or tenants of house-4 indicate karmic resistance, or if L-9 is malefic. Should L-6 aspect L-9 or vice-versa, educational or property debt will feature prominently in the native's life.

Mother's Illness

Daivata kshetra indicates illness for the mother. Because dharma bhava is a "bhagya" or highly fortunate house, a mother's sickness is often helpful. When a mother becomes ill, we attend to her more conscientiously, which increases our love & appreciation for her, which further enhances the Dharma.

7th-from-3rd bhava: House-3 shows the native's active daily mental life as a writer, media communicator, teacher/trainer, facilitator, event organizer, social planner, business administrator etc. House-3 is quintessentially a house of business (busy-ness) defined by constant repeating thoughts and short journeys.

House-9 shows the partnerships that are formed through repeated daily interactions, conversations & meetings. House-9 contains the well-wishers whose own business reputation is enhanced when the native talks about them, meets with them, or invites them to join a small-group event.

If both houses 3 & 9 & their lords are auspicious, the native will enjoy a strong business career.

8th-from-2nd bhava: Secret influences upon one's accrued wealth and values. It. 8 gives traumatic, transformative upheavals from subconscious (and knowledge of frightening secrets). These can disturb your marriage & core partnerships.

“Destruction” of Wealth through Charitable Giving :Charity, generosity, compassionate and complete giving, are all known consequences of seeing the Great Truth. Although

losses from giving in charity do negatively affect the bottom line on the material plane, they purchase merit on the higher planes. Since you can't take it with you anyway, it makes much more sense to transform material wealth into spiritual wealth. Spiritual wealth is portable across incarnations. It's the one truly transferable resource.

9th-from 1st bhava -rashi-lagna : Supportive core of the physical Body esp. the spine, which channels kundalini energy. Thighs, legs, spine. Back, Hips & Knees, If you have a nice strong dharma bhava, even advanced age will see you enjoying strong hips and knees. Problematic graha in or aspecting dharma bhava, or damage to L-9, indicates kundalini blockage which reduces health esp. lower-body flexibility.

10th-from-12th bhava: Public service & prestige leadership roles which originate from one's deepest imagination & meditative reflections. House-9 is always auspicious. Although house-9 is 12th-from-10th, having L-10 in house-9 doesn't damage the career. Rather, if L-10 is strong, the conventional profession converts to a priestly vocation.

11th-from-11th bhava: Gains from gains. Dharma bhava is the most fortunately gainful of all the houses Graha in dharma bhava & the L-9 will bring friends, good ideas, fruitful philosophical observations, well-wishers, & profitable associations. L-9 is always gainful. Precisely what L-9 will gain is determined by its rashi & bhava, drishti etc. Should L-9 occupy a kendra or trikona in a favorable rashi, there will be much gain of religion through religious education and fellowship.

12th-from-10th bhava: Loss of career & public prestige, usually a voluntary abandonment due to outgrowing the ego need for public validation. A strong preference, which is reinforced by one's spiritual fellowship, for direct validation from the divine. Loss of need for popular approval. Causes the native to reflect and meditate on the vicissitudes of public life and profession, rather than to actively engage in leadership or professional achievement. However that despite its spiritual benefits and its abundant gainfulness, L-9 never helps career. Periods of L-9 may produce affluence, wonderful long journeys, and wisdom, but they do not promote overall public approval. L-9 periods can be surprisingly hard on natives whose ego development requires vigorous public approval through titles, position, and leadership recognition.

HOUSE- 10 = Karma Bhava, House of Shani [Saturn]

Reputation, vocation, profession: career, prestige, public approval, social position, leadership responsibilities, father's values, hierarchical rank

Karma - Actions

Public Reputation, Vocation, Moral Leadership, Prestige, Dignity, Career, Profession, Social Responsibilities, Role Modeling, Mission, Active Duty

Bhava karakas and the signs of Zodiac

MERCURY - CAPRICORN

Devata	Vishnu
Ruling Gem	Emeerald
Sapta Dhatu	Skin
Dosha (Sun)	V/P/K
Dosha (Aries)	Vata

<u>Family Members</u>	<u>Body Parts :</u>
Father	Knee, spine

BPHS, Ch. 21, 1. now explain the effects of Karm Bhava. Listen to these, o Maitreya, in the words of Brahma, Garga and others.

BPHS, Ch. 21, 2. Paternal Happiness. If Karm's Lord is strong and in exaltation, or in its own Rāśi/Navāñś, the native will derive extreme paternal happiness, will enjoy fame and will perform good deeds.

BPHS, Ch. 21, 8-10 Should Karm's Lord be in exaltation and be in the company of Guru, as Dharm's Lord is in Karm the native will be endowed with honour, wealth and valour. One will lead a happy life, if Labh's Lord is in Karm and Karm's Lord is in Lagn, or, if the Lord of Karm Bhava is yuti with the Lord of Labh Bhava in an angle. Should Karm's Lord in strength be in Meen along Guru, the native will doubtless obtain robes, ornaments and happiness.

Basic Significations of Bhava:

Activity, occupation, profession, career, reputation, prestige, success and status in society, honor from government, promotion, rank, renown, fame, ambition, happiness, authority, royalty, ruling power, sense of importance, dignity, living in foreign lands, commerce, trade, clothing.

Uttrarakalamritam Section 5, Sloka Slokas 18–18½: Relating to Action, Function or Doing of the 10th bhava: (1) Trade (2) honour from the sovereign (3) riding on a horse (4) athletics (5) Government work (6) service (7) agriculture (8) doctor (9) fame (10) depositing of a treasure (11) sacrifice and the like (12) preeminence (13) elders (14) talisman (15) incantations (16) mother (17) magnitude of moral merits (18) medicine (19) thigh (20) Gods (21) accomplishment of a spell (22) prosperity (23) adopted son (24) a lord (25) road (26) honour (27) honourable living (28) a prince (29) fame (30) teaching and the like (31) seal (32) supremacy (33) subjection and (34) an intention to command : These should be determined from the 10th house.

Profile of the Karma Bhava:

Practical Sanskrit-English Dictionary gives us the meaning of Karma as: Action, work, deed, effort, business. Office, duty.

Madhya Parashari, Ch. 9 , Shloka 10: Employment, occupation, honor, trade, and commerce (also of the father) etc. from the tenth house.

BPHS Ch. 7, Shloka 39-43: Whatever effects are to be known from the Karma and Labha Bhava be also known from similar bhavas counted from Surya.

Dignity, prestige, success in public life, father's wealth, and "Karma" or Effort, are seen in:

10th house from radix lagna

10th from Chandra & L-10-from-Chandra
10th-from-10th, or_Yuvati Bhava
Radix (D-1) planets in Makara (Capricorn)
Radix L-10 within navamsha
Surya's condition in navamsha
Radix L-10 within dashamsha (D-10, the 10th harmonic varga)
10th house within D-10
Sun & Moon in D-10

BPHS, Ch 24, shloka 22: "If Dhana's lord is in Karma Bhava, the native will be libidinous, honorable, and learned; he will have many wives and much wealth, but he will be bereft of filial happiness."

B. V. Raman, A Catechism of Astrology, page 80 : "How do you delineate the mission for which an individual is born? The answer...depends on what is considered one's individual mission. It may be political, religious, social, cultural, or something else.

Generally the nature of one's mission in this life can be ascertained by a deep consideration of the tenth house.

If planets are powerful there, then the native will succeed in realizing the mission. If afflicted, there will be many hitches."

Brihat Jataka, Chapter 10Karmajeeva (profession), Stanza 1:

"From Sun, etc., the acquisition of wealth must be predicted thru father, mother, enemy, friend, brother, woman and servant respectively, when he occupies the 10th house from birth or Moon, or thru lord of the navamsa occupied by the lord of the 10th, from birth, Moon or Sun."

Kalyana Varma's Saravali, Ch. 33. Stanzs 2 to 6 - Tenth House And Effects Thereof: "The 10th House counted from the stronger among the Ascendant and the Moon, is called Karmasthana and, if the Lord of that (10th) House is with strength, the effects in regard to Karma will prosper. Otherwise, the same will decline. The effects relating to the 10th House will depend on the nature of the Sign, viz. watery, biped, Aranya (like Leo), or Jangala (Centiped), the form of such Sign and the places indicated by such Sign. The 10th House should be carefully examined on these lines. The occupant of the 10th House counted from the Moon, or from the Ascendant will influence the livelihood of the native according to his (i.e. planet's) nature and disposition."

Graha drishti affecting karmasthana or L-10:

- benefics casting drishti upon L-10 improve easy & skillful expression of vocation
- benefics on either side of the L-10 also improve easy & skillful expression of vocation
- malefics casting drishti upon L-10 create obstacles & impedance in expressing & developing the basis of moral leadership
- malefics on either side of the L-10 slow down or thwart easy expression of career & vocation

Leadership, Prestige, Position, Status, Social Dignity, Rank

The first and most predominant signification of karma bhava is social dignity. A strong, positive karma bhava virtually guarantees the individual a large measure of high status in their social group. Along with status comes leadership.

- Auspicious Simha planets in karma bhava give moral leadership.
- Beneficial Capricorn planets make a conservative leader, perhaps a captain of industry.
- Mithuna will rise high in media communications industry.
- Mercury in 10th gives an administrative career.
- Saturn in 10th (with strength) shows a rise through toughness.

Promotions; increases in rank, title, and status; rises in popularity; and overall glory in social validation, are marked by karma bhava, its occupying planets, and drishti to karmasthana.

Mahadasha of Empowered L-10 (free of negative drishti) will give very high levels of professional respect & recognition.

Prestige

"Achievement" in the sense of achieving important goals, is found in house-11. But the social recognition we crave for having accomplished those goals is found in the recognition house-10.

Material-world *status markers* - position, title, social dignity, father's wealth - are seen through the 10th house and also the 10th-from-10th, yuvati bhava.

Even when the 10th house is not itself distinguished, mahadasha of L10 or auspicious transits through karma bhava can bring social recognition for achievements.

A strong 10th at birth shows natural ambition to achieve leadership status, but ambition can also temporarily increase with positive dasha or transits as above.

Nine Graha in Karma Bhava:

Surya :Strong executive leadership capability, ethical intelligence, rational decision-making skills. In general, highly auspicious when Surya is well disposed. Parental guidance qualities injected into the public role.

If Surya is too strong here, the public will not tolerate the native's natural independence from social authority, and native may be unable to gain public trust except in elite settings. Special ability to deal with conceptual thought, particularly ethical issues.

Indicates government service, management at higher levels of large organizations, & political appointments. This person has the karma/dharma to make decisions which affect many people.

If Surya is well disposed the leadership demonstrated in these top positions is exemplary.

If Surya is poorly disposed there may be weak decisions, unreliable behavior in positions of authority, micro-managing, or petty controlling authoritarianism

Chandra:The native is well-known & generally well-liked. Maternal caretaking & nurturing qualities injected into the public role. Special ability to deal with mothers & children, family life, safety & security.

Signifies engagement in commerce & occupations connected to water. Naturally inclined toward caring & counseling professions, if Chandra is well. All public service professions are supported

Kuja :Leadership style is direct, aggressive/proactive depending on auspiciousness of Kuja.

If exalted or neechha banga, a guarantee of career success. Native is capable of facing extreme challenges and often welcomes conflict. Special ability to deal with athletes & warriors, and "yang" culture.

Buddha:Excellence in education, sales/marketing/public relations, any role where sharing information is key to the leadership position. Special ability to deal with adolescents and youth culture.

Indicates almost any type of merchant. Vocations in writing, journalism, information management. Anyone who talks professionally and whose words communicate social/moral guidance, such as counselors.

Also thieves who talk their way through fraudulent social transaction: these may be bottom-feeders like used car salesmen or top politicians who sell the public a bill of goods

Guru :A teacher of the best type. gives compassion in public service. less prone to "me first" thinking so this native may not receive all the accolades... but their students and beneficiaries of their wise advice will show loyal appreciation. Special ability to deal with educational systems and cultural celebrations

Shukra:Native is attractive & fashionable, may find leadership success in arts and entertainment industries. Well-liked.

Should be combined with Surya or Shani to give durable, disciplined organizational strength if the native wants to accomplish large goals. Special ability to deal with women, "yin" culture, high civilization, pleasures, and beauty. If exalted or neechha banga.

Shani:House-10 is Shani's natural house; Shani does well here. Believable personality who has credibility and is willing to work their way up the ladder. May have a vulgar style, but the people recognize him as one of their own.

Often found in government service, with trade unions, and other populist appeals to the common man. Stickler for the rules - but the letter of the law is what move him, not the spirit of the law! Special ability to deal with scarcity, limitation, fear, and conformity. If exalted or neechha bhanga

Rahu:Risk-positive individual with strong desire for power. Rahu gives the result of his Lord, plus Rahu contributes obsessive-compulsive behaviors and extreme hunger for the object of its desire. Career is associated with taboo-breaking, foreigners, dark smoke, and other Rahuvian attributes. With the nodes of course everything depends on rashi Lord. Check Rahu's role in dashamsha to clarify the effect. BV Raman says:Rahu governs

magic and mesmerism. If he occupies the 10th house or aspects it, we can say that his earnings are through magic or mesmerism.

Ketu :Spacey & disconnected sort of career, perhaps interfacing with otherworldly or highly intuitive materials or persons. May be an icon of sympathetic/empathetic behavior, or for tender communication with animals.

Associated with alternative or marginal lifestyles.

With the nodes of course everything depends on rashi Lord. Check Ketu's role in dashamsha to clarify the effect. Basically this native is out of touch with the people who are greatly affected by his leadership choices.

The Twelve Bhava Lords in Karmasthan:

L-1 in 10th-from-swakshetra native is strongly identified with leadership role. bring the energy of the physical body and physical appearance strongly into public view.

If exalted, easy success from positive recognition. "I am my job." If fallen, self-esteem issues can sabotage career performance.

L-2 in 9th-from-swakshetra A good leader with strong moral & aesthetic values who brings knowledge of cultural history and financial acumen to their leadership role.

If good planets in dhana bhava, the native may increase the wealth of his society or tribe.

L-3 in 8th-from-swakshetra is not ideal for conserving sanity or money. Will drain the the native's self-made wealth. Tends to be more concerned with public relations and the immediate circle of financiers and advisers than with the genuine needs of the people. Anxious for approval, which usually evades him.

L-4 in 7th-from-swakshetra is generally quite auspicious. Brings parental, conservative, land-owning, property cultivating instincts to the leadership role. A patriotic and localized viewpoint, not global insight. May be much more popular with the regional base than with the national base. Tribal attributes, local customs, us-against-them distinctions, overall popular and trusted.

L-5 in 6th-from-swakshetra. Less auspicious but not crippled. This native is creative and entitled; they may flourish in industries of house-5 including literary and theatrical concerns. May do well in gambling and other speculative fields as well. Overall however the native would rather play & create rather than organize things & set rules. Even when successful, native feels somewhat constricted & uncomfortable in the director role.

L-6 in 5th-from-swakshetra gives surprisingly good results, particularly when native chooses leadership in areas related to L-6: enemies, debts, and disease.

Can be a very successful administrator/leader in any field that overtly handles conflicts, loss of balance, disagreement, and embattlement. Excellent for police, military, medicine, divorce, bankruptcy, loans, and other 6th-house specialties.

L-7 in 4th-from-swakshetra. Auspicious. Particularly good results in administrative law, judgeship, policy and planning, human relations/human resources, diplomacy, and other agreement-seeking disciplines.

L-8 in 3rd-from-swakshetra. Not a good setup, unless the native is a world-class healer with a loyal organization behind them. House-10 belongs to Shani who does not like change, especially not deeply transformative change. L-8 is all about profound change such as the cycle of life & death. This native may do an excellent job but outside of the tantric specialties may not receive much public approval. Many job changes. Shifting public image.

L-9 in 2nd-from-swakshetra. Good for the people, good for the native. This leader brings value to the role and they earn well in the process. Win-win. Very broad spiritual viewpoint if the graha is auspicious. Treats public leadership as a moral responsibility, brings compassion and religious awareness to the administrative position. Understands the letter of the law and the spirit of the law. Well-liked and trusted, presuming the graha is good.

L-10 in 1st-from-swakshetra. Global perspective best suited to very large organizations and networks. Quite capable of most rational tasks, including decisive execution of large scale plans. Good for all grahas except Surya, who is too independent here. If Shani, superb results. Industry according to the karaka.

L-11 in 12th-from-swakshetra. Drains the native's income and removes him from marketplace commingling. May bring a particular commercial intelligence to the administrative tasks any leader faces, and a sensitivity to the interconnectedness of all the activities he supervises. Yet, he is more isolated than is comfortable. Will look for ways to connect people & goods.

L-12 in 11th-from-swakshetra. Surprisingly effective in international settings where so much is accomplished behind closed doors. Master of the secret agreement. Comfortable with uncertainty and espionage. Likes foreign travel, identified with long journeys and uses the power of imagination to advance his interests. Will experience personal losses while holding leadership positions, but will accept these with equanimity. Does not connect easily with advisers.

Karma Bhava Yogas to the 12 Bhavas

1st-from-10th bhava: body parts, physical level- Bones, skeleton.

2nd-from-9th bhava: (Energy is refocused, away from psycho-spiritual consciousness of house-9 and into human social consciousness of house-10. Karmasthana shows when (if ever) the native is empowered to speak about his society's moral values and practice, gives authority to express the Law.

10th-house signals "saturation" (2nd-from) with 9th-house matters such as speculative thought, late-night scholarly reading, etc. - and the move forward into social action. Focus advances into concrete expression of social leadership, duty roster, practical daily schedule of authoritative actions. (Guru should be strong for speech to be true.

3rd-from-8th bhava: communicating about confidential or dangerous information; your position involves holding secret or privileged information about the area for which you are responsible.

4th-from-7th bhava: Vehicle of first spouse, your public recognition provides stability & security to the marriage partnership.

5th-from-6th bhava: your leadership gives hope & good fortune to the poor, sick, and marginalized.

6th-from-5th bhava: Children's debt, illness, animosity/imbalance with and for your children; health/financial imbalance for eldest child; debts of children (including expenses for public advancement such as children's education & health care; these are dignified debts.)

7th-from-4th bhava: your public service creates important relationships for your ancestral family and home region.

8th-from-3rd bhava: Trauma & Healing of Younger Siblings, traumatic, transformative upheavals from subconscious (and knowledge of frightening secrets) can disturb your mental health. Relationships to siblings are transformed in house-10, sometimes destroyed, by pressure of your public responsibilities which prevent playing & competing when you must take a rigid, authoritative stand on what is right.

9th-from-2nd: your leadership duties occasion speeches at auspicious ritual celebrations, and your prestige blesses your family's reputation. Good fortune in all levels of wealth (although being 12-from-11th there can be reduction in actual income. Compensated by fortunate increase non-income forms of wealth.).

10th-from-1st bhava: Government & Large Corporations & Leadership : presence of Social Order, which unites people of various cultures & characters under a code of shared moral values formulated as Public Law. (The values & laws will vary from society to society, but whatever values a society chooses, the leaders must uphold their chosen laws.) You receive individual recognition from society; your physical appearance is well-known to the public (if house-10 is strong).

11th-from-12th bhava: Success & Achievement gained from clear psychic intent Fruits of Meditation, gains from clandestine relationships, Gains from clandestine relationships, gains from foreign countries, friendships & marketplace associations with foreigners & which native develops during tours of foreign lands.

12th-from-11th bhava: public service commitments create loss of your marketplace mobility, Losses to friends, loss of friendships, loss of income through demands of public dignity. Compensation from other areas of the chart normally, but it is true that when house-10 is very strong it is lonely at the top.

HOUSE 11 -Labha Bhava, House of Shani [Saturn]

Community, income, friendships: earnings, salary, friends, income, networks electronic & social, gains & accomplishments, large groups, social activism

Labha - Gains

Aaya, Networks, connections, webs, assemblies, the marketplace,

Bhava karakas and the signs of Zodiac

JUPITER - AQUARIUS

Devata

Indra

Ruling Gem	Y. Sapphire
Sapta Dhatu	Fat
Dosha (Sun)	Kapha
Dosha (Aries)	V/P/K

<u>Family Members</u> Elder sibling, first eldest, son's wife, 5 th younger sibling	<u>Body Parts :</u> Calves, ankles, left ear
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BPHS, Ch. 22. 1. O excellent of the Brahmins, I now explain effects relating to Labh Bhava, the auspiciousness of which Bhava will make one happy at all times.

BPHS, Ch. 22. 2. Should Labh's Lord be in Labh itself, or be in an angle, or in a trine from Lagn, there will be many gains. Similarly, if Labh's Lord is exalted, though in combustion there will be many gains.

BPHS, Ch. 22. 3. If Labh's Lord is in Dhan Bhava, while Dhan's Lord is in an angle along with Guru, the gains will be great.

Basic Significations of Bhava:

Income, gains, long-term desires, profits, all articles, prosperity, fulfillment of hopes and wishes, good news, auspicious events, elder siblings, circle of friends, associations, community, club life, society, opportunities, success in undertakings, quadrupeds; eleventh lord signifies difficulties and diseases

Uttarakalamritam Section 5, Slokas 18½–20½: Relating to Action, Function or Doing of the 11th bhava: (1) gain in every way (2) bad or wicked desire (3) all kinds of receipts (4) dependency (5) eldest brother (6) paternal uncle (7) worshipping of deities (8) worshipping of the virtuous (9) learning (10) acquisition of gold and wealth (11) surpassing cleverness (12) paternal property (13) the knee (14) a preeminent place (15) love of ornaments and pearls (16) the masters wealth (17) loss of interest on capital (18) making of ornaments out of gold and sovereigns on behalf of ones lady-love (19) wisdom (20) ministership (21) brother-in-law (22) gain (23) dawn of fortune (24) realization of one's wish (25) easy gain (26) cooking (27) desire (28) mother (29) longevity (30) ear (31) the shank (32) lovely painting and (33) skill in practical arts : these are to be looked into from the 11th house.

Profile of Labha bhava:

Practical Sanskrit-English Dictionary gives the various meanings of labha: get, obtain, gain, acquire, have, possess, be in possession of, take, receive. find, meet with, recover, regain, know, learn, perceive, understand, be able or be permitted.

Meanings of other terms used for the labha bhava in the Cologne Digital Sanskrit Lexicon: Aaya:going, the going or the turn of the cows' name of a periodical sacrifice, a move towards the right at chess , a die, the number four, good luck, favorable fortune, in this manner, thus arrival, approach, income , revenue ; gain , profit,the eleventh lunar mansion. a kind of formula inserted at particular occasions of a sacrifice,the guard of the women's

apartments, to come near or towards, to reach , attain , enter, to get or fall into any state or condition. to be reduced to, to become anything.

Ayaanvita : fortunate , lucky

- Some matters associated with Labha bhava: the Marketplace, return from foreign lands, arrival, enemies' debts (6th-from-6th), gain from social personality, profit from physical appearance , Hopes, Dreams, Desires , spouse's lovers (5th-from-7th), release from misery - release from prison (12th from 12th) , Loss of Privacy (12th from 12th)< Networks of All Kinds: electronic, social, conceptual, social & political influence networks (when labha is damaged, includes criminal gangs)
- acquaintances, social gatherings
- Sons & Daughters-in-law (7th-from-5th)

Faith Community / Brotherhood / Sangha, ambitions, aspirations, favorites, contracts with friends, wealth savings from career ,extra-marital romance.spouse's love affairs, deities,contingencies.

BPHS Ch. 7, Shloka 39-43 :

“Whatever effects are to be known from .. Labha Bhava be also known from similar bhavas counted from Surya.

...Whatever results are to be known from ... Labha, ... should also be known from the ... 11th... from Chandra respectively.”

BPHS, verse 2, Should Labh’s Lord be in Labh itself, or be in an angle, or in a trine from Lagn, there will be many gains. Similarly, if Labh’s Lord is exalted, though in combustion there will be many gains.

BPHS. Verse 10, If Labh’s Lord is in Sahaj Bhava, as Sahaj’s Lord is in Labh Bhava, one will gain wealth through co-borns and will be endowed with excellent ornaments

Kalyan Vama in Saravali, Chapter 34, describes the 11th House as follows:

Verse 58. ABOUT THE 11TH HOUSE. The native will gain through kings, wars, thieves, forests, quadrupeds etc., if the Sun is placed in the 11th House, or, if the 11th House is aspected, or owned by the Sun.

Verse 59. Should the Moon be in the 11th House, or her division so related to the 11th House the native will gain through females and through sales of elephants. If the Moon is declining, these are not much, but an increasing Moon increases these gains greatly.

Verse 60. Mars, or his divisions related to the 11th House, as above denotes gains through gold, coral, ornaments, ruby, money, valour, coming and going (i.e. travels), fire and weapons.

Verse 61. Should Mercury, or his divisions be related to the 11th, as above, the native will gain by writing, arts, literature and arguments.

Verse 62. Jupiter, or his divisions so related to the 11th House indicates gains through headship of a city, royal mercy, Sacrifices (religious), meritorious acts, gold and horses.

Verse 63. When the planet Venus, or his divisions are so connected with the 11th House, one will gain through connections with prostitutes, travels, pearls and silver.

Verse 64. Saturn, or his divisions so connected with the 11th House indicates gains through towns and villages, acts of lasting nature, iron, donkeys and buffaloes.

Verse 65. The effects attributed above stand increased, if benefics aspect the 11th House, will decrease by malefic influence and will remain mixed with the interference of both benefics and malefics.

Verse 66. If the 11th House is aspected by (or associated with) all the planets, advent of wealth will be in several ways. The strongest of those will have the highest influence.

Verse 67. A planet in it's own Sign, or in a friendly Sign will give half of the effects attributed. These effects are full, if it is in its exaltation Sign, very meager, if it is combust and just one fourth, if inimically placed.

Verse 68. The effects relating to the 11th House, as mentioned above will be experienced right from birth, according to Yavanas. But according Lokaksha (a preceptor by that name), kings and heads of zones stand to enjoy abundant gains (as against a common man).

11th Bhava: an indication of Hopes, Dreams, Wishes, Desires, Attainments

Barbara Pijam Lama says “Labha bhava is all about Permission, the right to enter, right to communicate, right to circulate, right to gain information. It is the house of ambitions and aspiration, manifestation and achievement. The seed energy of all manifestation is the wish, hope, desire, or dream that gets it all started.

Good planets in labha bhava show the type and quality of permission in the person's life. When karmic permission levels are high, the person will experience satisfaction of their needs, and gaining of pleasure. Ucca Budha in labha gives unlimited permission to gain important information, and a network of mentally gifted friends to serve it up! Exalted Shani in 11th makes a tremendously hard worker with a desire to improve his material circumstances. Through supreme effort, he enjoys supreme gains. Rahu in almost any sign triples the desire effect, usually bringing tremendous wealth in his period. Crippled planets in Labha show the person lacks permission even to wish for better things. Without the desire, nothing will happen.

Cramped conditions in labha give poor circulation in the physical body and also in the marketplace, resulting in limited flow of resources, especially information”.

Elder siblings, Experienced Mentors, Predecessors

Domain-11 shows one's Immediate elder Sibling and father's younger brother, as well as "those who have gone before" who are just slightly ahead of one on life's path.

Guru and professors who speak as more distant moral authorities giving philosophical wisdom belong to dharma bhava. Financial and social advisors giving elder-sibling type of advice are found in domain-11.

As 3rd-from-9th, elder siblings (at least in traditional societies) are seen by their younger brothers and sisters as being "brothers to the father" or more senior in social status. Father's other "brothers" such as father's colleagues traditionally take a mentoring or advising role.

Gains & Income :The foremost signification of labha bhava is the marketplace, with all the gains of association which come through interconnections of people with similar interests.

Labha bhava is responsible for all forms of gains and income. Method of income may be salary, commission, rents, royalties, or any other gainful means.

If L-11 is strong and well-placed, the immediate elder sibling will be a very helpful person in one's life, particularly in matters of gain in the marketplace. However if L-11 is uccha or otherwise exceptionally strong, the native is often himself the eldest. He will have well-placed friends, and gain substantially from the matters signified by that exalted graham, as stated below:

- uccha Surya gains through leadership, politics & theatre
 - uccha Chandra gains through mass contacts and sale of food articles
 - uccha Kuja gains through commercial competition;
 - uccha Budha gains through speech & writing;
 - uccha Guru gains through housing & real estate;
 - uccha Shukra gains through music & fine arts
 - uccha Shani gains through diplomacy & conservative values;
- The native can become independently wealthy if both houses (3) and (11) are powerful

Friends, Friendliness, Networks human and technological :Naturally the marketplace is a gathering arena for friends. Labha bhava/Aquarius rules acquaintances, social gatherings, agreements between friends, community activities, development work, and networks of all kinds (including electro-magnetic device networks like computer, telephone, internet, etc.)

House 12 = Vyaya Bhava, House of Guru [Jupiter]Sanctuary, meditation, losses: privacy, trance, withdrawal, hospitals, monasteries, ashram, retreats, prisons, pilgrimage, charity, loss of identity, bed pleasures, spying. clairvoyance

PRACTICAL SANSKRIT-ENGLISH DICTIONARY: Vyaya means annihilation, loss; hindrance; decay; expenditure; extravagance; wealth; (in grammar) inflection [i.e., method of changing the word meaning].

Madhya Parashari, Ch. 9 , Shloka 12 : “The twelfth house stands for expenses, paternal wealth, criticism, and the left eye etc.”

A few topics connected with the 12th bhava: Redemption, Dissolution, Sacrifice, Addictions (w/ Shukra),disobedience, Import-Export, Selflessness, animosity of the spouse, illness of the spouse, poverty of the spouse Enclosures such as hospital, prisons, monasteries, ashrama, private enemies – deceivers, Compassion – Sympathy, mental anguish suffered alone, private imagination, pathways through the astral world, persecution waste of wealth, solitude, Ghettoes.

BPHS:”All Graha (any Graha) in Vyaya Bhava will be the source of a short life, specifically the luminaries, Shukra, and Rahu”.

"Vyaya" or how he/she is annihilated, comes through:

- 12th house from radix lagna
- 12th Lord
- 12th from Chandra
- 12th house from Shani.

BPHS Ch. 7, Shloka 39-43: ... both the 8th and 12th from Shani stand for consideration respectively in respect of offspring, spouse, and death.

HOUSE 12 = Vyaya Bhava, House of Guru [Jupiter]Sanctuary, meditation, losses: privacy, trance, withdrawal, hospitals, monasteries, ashram, retreats, prisons, pilgrimage, charity, loss of identity, bed pleasures, spying. clairvoyance

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Dissolution, loss, release, other worlds, imagination, memory, fantasy, research, psychic perception, sacrifice, liberation.

Bhava karakas and the signs of Zodiac

SATURN - PISCES	
Devata	Brahma
Ruling Gem	B. Sapphire
Sapta Dhatu	Muscles
Dosha (Sun)	Vatta
Dosha (Aries)	Kapha

<u>Family Members</u>	<u>Body Parts :</u>
Father's brother, step father	<u>Feet, left eye</u>

BPHS, Ch. 23. 1-4. O Brahmin, now I tell you about the effects of Vyaya Bhava. There will be expenses on good accounts, if Vyaya's Lord is with a benefic, or in his own Bhava, or exalted, or, if a benefic occupies Vyaya. One will own beautiful houses and beds and be endowed with superior scented articles and pleasures, if Candr happens to be Vyaya's Lord and be exalted, or be in its own Rāśi and/or Navāñś, or in Labh/Dharm/Putr Bhava in Rāśi/Navāñś. The said native will live with rich clothes and ornaments, be learned and Lordly

BPHS, Ch. 23, 10. If there is a benefic in Vyaya, while its Lord is exalted, or is yuti with, or receives a Drishti from a benefic, one will attain final emancipation.

BPHS, Ch. 23, 12. One will move in his own country, if Vyaya's Lord and Vyaya Bhava are with benefics and Vyaya's Lord gives a Drishti to, or receives a Drishti from benefics.

Basic Significations of Bhava:

Expenses, losses, wastes, loss of relativity, gain of spirituality, moksha, renunciation, enlightenment, loss of attachment, loss of identification, intoxication, travel abroad (emigration), lonely places, donations, charity, journey to far off distant lands, confinement in prison, barracks, hospital or monastery, pleasures of the bed, spies, secret enemies, fall, sin.

Uttrarakalamritam Section 5, Sloka Slokas 20½–22½: Relating to Action, Function or Doing of the 12th bhava: Awakening from sleep (2) mental pain (3) the two feet (4) fear from enemy (5) imprisonment (6) liberation from pain (7) discharge of debts (8) elephants (9) horses (10) paternal wealth (11) enemy (12) entry into heaven (13) left eye (14) people's enmity (15) mutilation of a limb (16) gallantry (17) loss by marriage (18) renouncing ones couch (19) termination of one's appointment (20) the place of enemy's imprisonment of chains (21) mental agitation (22) wretchedness (23) harm (24) a blow to the thought of the happiness of ones parents and brothers (25) discussion or dispute (26) anger (27) bodily injury (28) death (29) ongoing to another place (30) expenditure in all ways and (31) loss of wife : these are to be deduced from the 12th house.

Madhya Parashari, Ch. 9 , Shloka 12 : “The twelfth house stands for expenses, paternal wealth, criticism, and the left eye etc.”

A few topics connected with the 12th bhava: Redemption, Dissolution, Sacrifice, Addictions (w/ Shukra),disobedience, Import-Export, Selflessness, animosity of the spouse, illness of the spouse, poverty of the spouse Enclosures such as hospital, prisons, monasteries, ashrama, private enemies – deceivers, Compassion – Sympathy, mental anguish suffered alone, private imagination, pathways through the astral world, persecution waste of wealth, solitude, Ghettoes.

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Spiritual liberation in this life: Vyaya bhava, its lord, 12th-from-Chandra, 12th-navamsha, and L12 in Chaturamsha, give prognosis for spiritual liberation in this life.

L-12 Voice of the Ancestors: L-12 is actually an extremely influential graha. This graha shows what the ancestors want you to do.

Domain-12 represents:

- the subconscious mind and its imagery
- astral world of dreams
- imagistic communication from ancestor spirits, which the average person only hears in dreams or as a background "suggestion" in waking life.
- confusion and dissociation, creating a psychic disturbance
- images and are not amenable to rational analysis, thought or planning.
- the ability to distinguish and heed (when strong) the instructions of the spirits as a non-material but often valuable level of information, leading to gains of skill and wisdom
- "losses on good account" - that is, material losses converted to spiritual gain, the gain of moksha or liberation
- the subconscious, the imagination, dreams, and fantasies. All moksha houses are "resting places" or beds. Naturally Vyaya is associated with "bed pleasures" - romantic-sexual fantasies, and the companions who help us indulge them.

Domain 12 - Foreign residence or extended foreign travel: an advancement to spiritual awareness.

Being away from home creates a moderate loss of identity. Usually without recognizing it, one is returning instinctively to countries and cultures where one has taken previous births. Foreign travel may seem purposeful for business or holiday objectives, but underneath the seeming purpose is a quest to reconnect with memories which contain essential information about the Self.

Foreign travel is thus for most people an extended meditation. As with all L-12 effects, this loss of identity which puts the ego "on hold" for awhile, gives the native an invaluable experience of ego disengagement, which advances spiritual awareness – away from one's present identity to a world of the past. Foreign travel that insulates the tourist from the

culture around them, such as business conferences in international hotels, packaged holiday tours, etc., are expressions of domain-3 (short trips)- just aways from home.

If L-12 is strong, and rules two travel houses, forecast significant personality-identity loss through living in a foreign culture during the period of L-12.

E.g., Shukra for Vrischika lagna rules both domain-7 and domain 12; Guru for Mesha lagna rules both domain-9 and domain-12.

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For some nativities, "foreign" can mean remaining within the national boundaries of one's own country whilst living amongst a people (for example one's in-laws) or in an ethnic region which is slightly different culturally from the place one was raised.

For other nativities, if the 12th-lord is especially strong for good or ill, a dramatic change of environment such as moving from the first world to the third world or reverse, can transpire

The essence of 12th-house experience is isolation with an element of animosity from the parts of oneself regarding which one is in denial. Therefore whatever extreme of alienation, separateness, and foreignness - that transcendent or terrifying sense of living in a private bubble - the 12th lord by character requires, will occur during the periods of the 12th lord.

Bhukti of the 12th lord will provide foreign travel or foreign residence. (Compare to 3rd lord who grants short-term travel, such as brief holiday vacations, domestic business trips or frequent intercity commutes.)

The period of the 12th lord might bring a change of residence from one continent to another, or from the city to the countryside, or from the home of one's parents into the home of strangers. But there will always be a theme of separateness, cultural (possibly national) foreignness, and needing to live in the "sanctuary space" of one's own head in order to survive the mini-death of not being adequately understood or recognized.

If lagnesha occupies domain-12, identity remains weakened throughout life. The native may be a spiritual aspirant, a late-in-life immigrant, a subordinate in domineering relationships, or they may work in a sanctuary enclosure such as hospital, monastery, prison, or research lab. Whatever the environmental cause, the native's identity is masked (often by a uniform) and their ego individuality is constrained by the obscurity of their role.

Body Parts and the powers of healing in vyaya bhava

- left eye. Feet, lymph system, wounds from accidents
- Strong Vyaya bhava gives clear vision through the left eye and also energetic clarity of reflective intuition, the psychic "left eye". Feet will be intelligent making an excellent dancer.
- Conversely, malefic effect on Vyaya sthana may provide trouble from sluggish lymph drainage or wounds that resist healing, with extended convalescence, especially during L12 periods.
- The native blessed with strong Vyaya bhava (feet) and Sahaja bhava (hands) can be skilled in healing through foot reflexology.

Dissolving energy and sleep:

The 12th-lord brings dissolving energy, the energy of detachment and preparation for death, into whichever house He occupies. L-12 rules sleep. Native's sleep patterns may be determined by function of L-12. E.g., L-12 in domain-8 is 'hidden' which gives meditation and also loss of normal sleep.

Vyaya Bhava's Yogs to other Bhava:

1st from 12th bhava: Sleep, Identification with distant & obscure places. Loss of mobility, loss of vitality, loss of social identity, The Enclosed Spaces where loss of individual personality is accommodated: mental institutions, hospitals, monasteries and psychic training centers, ashrama, the private bedroom, dreamworks
prisons, concentration camps, long detentions (short criminal detentions as a police action is domain-6), foreign countries, undercover operations, espionage, research laboratories, (whether these enclosures provide joy or sorrow depends on L-12)
Seclusion - Withdrawal – Retreat, resting places, beds.

2nd from 11th bhava: Wealth, values, history, lineage, 'skanda' of the collective, association or network. (Values of the collective cancels identity of the individual.) Wealth and values of the elder sibling.

3rd from 10th bhava: Mental health of the boss. Business administration, communications, meetings, media, & mental process resulting from holding a leadership position.

4th from 9th bhava: Paternal Grandmother, father's ancestral properties
Home of the guru (usually, the ashram), Home of the professor (usually, library or research lab), Home of the priest (temple).

5th from 8th bhava: Romance with secret liaisons: Bed Pleasures, Creative speculation from secret/invisible sources: Meditation, Imagination, Trance channeling Offspring or products of hidden tantric processes. Literature produced by traumatic damage and healing. Winnings and profits from confidential information. 'Insider trading'.

6th from 7th bhava : illness of spouse, animosity & conflict with the marriage partner, debts of the spouse, Conflict, illness, and animosity in the marriage & business partnerships. Imbalance in agreements. Spouse's debts. Sexually transmitted diseases. Servants and animals of the spouse.

7th from 6th : Repaying of Debts, agreement to repay debt, Contracts & agreements with physicians, drug dealers, police, usurers, servants, or underclass workers. Sexual relations with underclass people, servants or prostitutes.

8th from 5th: Transformative healings of children, including surgeries & other therapy which benefit them. Secret information about politics, gambling, performance arts, publishing, children. Taxes on creative works.

9th from 4th: Blessings upon the home and ancestral lands.
Good fortune resulting from property ownership/stewardship (blessings of the devas who protect the land). Maternal Grandfather (see also 9th from Chandra).
Benefits from education (inc. philosophical inquiry, research).
Priestly ceremonies grounded in land and sanctifying lineage roots.

Benefits from social security: public assistance entitlements for the citizens of a nation.
Benefits of emotional security: a healthy imagination.

10th from 3rd: Professional & career service of the siblings, esp the immediate younger sibling. Career developments from one's mentality & personal conversations (research, private arrangements). Media careers, which handle ephemeral information & cater to the collective unconscious.

11th from 2nd: Profits of accumulated wealth: Charitable Donations. Achievements from Death: Moksha /Liberation. Gains & profits from family lineage, from historical items such as art & music collections & historical knowledge, from moral and financial values, from the lineage of a people. Hidden and often inaccessible wealth such as inherited lands that cannot be sold.

12th from 1st: Loss of interactive personality, loss of social identity: Loss of Personal Identity, drain upon physical vitality: exhaustion, distraction, worry, Losses on Good Account, loss which creates gain of Moksha, Imagination -- Subconscious, fantasy, private matters, Dreams, exploration of the psychic subconscious, non-rational perception imagination, Foreign residence - Foreign travel, Previous Life, hospitalization - confinement, death, entry into heaven. cessation, ends, finalities, fall from social identity position, Unfinished Works, separations, end of attachment (see also Ketu), End of personal attachment to physical body, Renunciation (occasionally, forceful detachment, suicide).

GRAHAS IN TWELFTH BHAVA

If multiple karakas occupy house-12, results of each karaka have to be combined and rebalanced with the other occupying karakas

Domain-12 is a tremendously creative and intuitive realm and require special handling in life. The native must learn to distinguish the real experience of the astral realm from the real terrain of the physical realm. Any graha which is uccha or swakshetra in domain-12 gives effective communication with the **realm of the ancestors**.

Surya: Powerful will to envision a better world and may be a gifted contemplative philosopher. Confusion between real and imagined social identities can make a creative theatrical performer or a criminal impostor, depending on all the other graha in the nativity. If Surya is lagnesha, may be a public icon bringing the world of private imagination into the light of publicity.

Chandra: Great sensitivity to the creative world of children and a love of quiet, sanctuary spaces, but the material manifestation of the house ruled by Guru will be expressed only in the world of dreams. Favors meditation and touch healing.

The native absorbs emotions from others sponge-like with very low interpersonal boundaries; "wears their heart on their sleeve". Wonderful for working with children, the elderly, any gentle folk in a protected enclosed space. Wonderful for hands-on healers,

massage therapists, any nurturing profession such as hospital nursing or infant care. Will be happiest in enclosures such as hospitals, monasteries, camps, ashrams, and retreat centers; ideal for medical work in foreign lands.

Kuja: Marvelous imagination for battles and may be a gifted war game designer, especially in combination with benefics. Good strength for physical work in hospitals, camps, prisons, ashrams. Yet, the material manifestation of the two houses ruled by Kuja will be expressed only in the world of dreams.

Disturbed sleep due to restlessness and working out arguments in the dream space. Nightmares or feeling of being attacked in sleep. Abundant private sexual energy. If other factors support, Kuja in 12 is a karaka for illnesses due to suppressed anger.

Budha: Detailed and articulate imagination and may be a gifted storyteller with an amazing flair for psychological narrative. Yet, the material manifestation of the two houses ruled by Budha will be expressed only in the world of dreams.

Success as a travel guide in foreign lands, a translator of foreign texts, or a therapist in private enclosure. In Budha's own rashi, an excellent writer on foreign or imaginary subjects or dream interpreter. Knowledge of the symbols representing patterns in unconscious memory.

Dreams are verbal and busy, full of information. Native may talk to oneself or host running conversations of others in their own mind. Potential for mental illness due to weak mental boundaries. Requires training to separate one's own thought narrative from the thought narratives of others.

Guru: Amazingly rich & vivid spiritual imagination and may be a highly gifted intuitive healer. Yet the material manifestation of the two houses ruled by Guru will be expressed only in the world of dreams.

The stronger is Guru by rashi, the more expansive the native's wisdom & charity fantasies will be. From domain-12, Guru casts a weakened but imaginative drishti upon domains-4, -6, and -8. Expansive fantasies enliven the expectations of a grander home (4), a more extensive illness or debt (6), and a greater cache of hidden assets (8).

Domain-12 is Brihaspati's natural house. Guru enjoys this placement & here He facilitates easy communication with the spirits of one's ancestors. Excellent for the professional spiritualist and psychic medium. Disinterested in children except as beneficiaries of their charitable vision. The native may enjoy a wonderful vision of oneself as a world healer, giving abundantly to all who seek .

Shukra: Splendid artistic imagination, and bodes well for valuable art & music production in the confines of studio or sanctuary space., but the material manifestation of the two houses ruled by Shukra will be expressed only in the world of dreams.

Abundant sensual skill makes a master of "bed pleasure", but the material manifestation of the two houses ruled by Shukra will be expressed only in the world of dreams. The stronger is Shukra by rashi, the more powerful the native's luxury & pleasure fantasies will be.

Danger of extravagant spending when Shukra is uccha or swakshetra, as native confuses the fantasy of luxurious wealth with the reality of their actual budget.

Shani: Malefics in domain-12 generally give suppression and denial. More so with oppressive Shani. Many "skeletons in the closet". No patience for fantasy, imagination, creativity, embroidering of tales, or psychological sensitivities. Cannot process grief, has no permission to release or to feel rage. Thus diseases of liver and lung are found here.

From domain-12 Shani also slows and restrains savings wealth (domain-2), illness & debt (domain-6), and (hidden assets) domain-8. Although the native will not save much money, one will also not suffer much debt. Often a modest earning salary-worker. . Dislikes story telling, insists on facts. Excellent criminal detective, if combined with Budha. Benefits refugee & immigration work, helps one to leave one's former country or family completely behind.

Rahu: Much depends upon Rahu's lord. Will challenge taboos of behavior in the private world. Adventurous and exploratory - whether the results are good or evil, depends on Rahu's lord. Intensely ritualistic and may indulge in black magic or predatory superstitious practices if the placement is very negative.

High permission to breach cultural boundaries and roam in foreign lands. Effective channel for foreign spirits who wish to invade the native's subconscious, so special protections are required for psychic work.

Ketu: Depends on Ketu's lord. Double detachment. Native is highly sensitive to communications from spirits and presences without bodies. May not be inclined toward any specific spiritual practice, but tends to wander from temple to temple, or landscape to landscape, just looking.

Favors wandering in foreign lands, long retreats, deep meditations, and extraordinary psychic channeling. If this native is engaged in psychic work one should request an outside grounding control to ensure protection from hitch-hiking or predatory spirits. Tends to be a loner and while one can channel spiritual information from the ancestors for the benefit of others, one rarely can do this service for one's own self.

TWELFTH LORD IN DIFFERENT BHAVAS:

1ST Bhava:

BPBS, Ch. 23, V. 133: "If Vyaya's Lord is in Tanu Bhava, the native will be a spendthrift, be weak in constitution, will suffer from phlegmatic disorders and be devoid of wealth and learning."

Elements of foreign cultural behaviors (L-12) are brought into the bodily appearance. Nature of L-12 will explain the quality of the imagery one is channeling through the physical appearance.

L-12 in domain-1 indicates a psychic exhaustion due to the vehicle of the physical body appearance having to carry the burden of manifesting subconsciously held imagery. Loss of

vitality through public appearances. Exhaustion of psychic reserves through athleticism, competition, hunting, & maintaining the physical appearance. The native must act out public fantasies and wishes. The direct cause of exhaustion is sleep deprivation & the drain of being on display.

The personality may be controlled by unconsciously absorbed imagery from media advertising, pressure from spirits, ancestor-manipulation through dreams.

2nd Bhava:

BPHS, Ch. 23, V. 134. "If Vyaya's Lord is in Dhan Bhava, the native will always spend on inauspicious deeds, be religious, will speak sweetly and will be endowed with virtues and happiness."

Elements of foreign cultural behaviors (L-12) are brought into the hoards of wealth and knowledge. Delicious foreign wines, foreign languages, and foreign art collections are but a few examples.

L-12 carries out the agenda of natural lord Guru. L-12 directs the dream-based, body-dissolving energy of domain-12 into the natural domain of Guru's **enemy Shukra**.

L-12 in domain-2 allows a strong nativity to channel the imagery of the collective unconscious through one's speech and wealth.

Bhava 3:

BPHS, Ch. 23, V. 135. If Vyaya's Lord is in Sahaj Bhava, the native will be devoid of fraternal bliss, will hate others and will promote self-nourishment.

Elements of foreign cultural behaviors (L-12) are brought into the native's mentality. One is able to "stand in the shoes" of those raised with foreign cultural modes of self-narrative.

As lord of 10th-from-3rd, L-12 indicates leadership recognition through publication of one's narrative expression of ideas. L-12 in domain-3 allows a strong nativity to channel the imagery of the collective unconscious through one's writing, drawing, and publication of information. These natives face psychic exhaustion from dealing with communications media, i.e., 'the press'. Causes loss of physical vitality, through writing, daily commerce; publicity, advertising & announcements; and collaborative teamwork.

Bhava 4:

BPHS, Ch. 23, V. 136. "If Vyaya's Lord is in Bandhu Bhava, the native will be devoid of maternal happiness and will day by day accrue losses with respect to lands, conveyances and houses."

Elements of foreign cultural behaviors (L-12) are brought into the center of the home. Often the result of frequently hosting foreign guests. As lord of 9th-from-4th, L-12 indicates that the native achieves wisdom and completes a conscious expression of personal dharma through performing ceremonies & religious rituals with people who share one's homeland cultural manners. This person does a lot of puja at home. Causes loss of physical vitality,

through protecting one's home or homeland and root culture, & protecting owned properties

One benefit of 12th-lord in the auspicious 5th-from swakshetra can be the making of an artistic performance genius.

Bhava 5:

BPHS, Ch. 23, V. 137. "If Vyaya's Lord is in Putr Bhava, the native will be bereft of sons and learning. He will spend, as well as visit shrines in order to beget a son."

Elements of foreign cultural behaviors (L-12) are brought into the native's expression of personal genius, including one's children and political-gamesmanship.

L-12 in domain-5 is an especially inauspicious position for L-12, being 6th-from swakshetra. Gains from personal genius, literary creativity, speculation & birth of children are dissolved. Poor boundaries in the children; the eldest child is particular is "channeling" a deceased ancestor. Adults may share their fantasies and desires too quickly, again prodded by a subconscious instinct to realize the fantasies of one long deceased. Karaka for inappropriate relationships due to dream-state boundaries (i.e., no boundaries).

Causes loss of physical vitality, through speculation, children, literature, channeling of divine intelligence, gamesmanship-gambling, theatre, and politics. Significant losses through children and gambling. Does not prevent children, but may delay their appearance on the physical plane as they are being 'detained' on the astral.

Bhava 6:

BPHS, Ch. 23, V. 138. "If Vyaya's Lord is in Ari Bhava, the native will incur enmity with his own men, be given to anger, be sinful, miserable and will go to others' wives."

Elements of foreign cultural behaviors (L-12) are brought into native's disagreements and illnesses; if the nativity is strong, elements of foreign cultures are brought into conflict-managing service professions such as medical and legal practice. As lord of 7th-from-6th, L-12 indicates partnership with criminals or sick, victimized, and imbalanced persons.

Causes loss of physical vitality, through illness & disagreements and involvement in lawless or underclass behaviors, which originate in the native's own mental argumentation.

Good placement for hospital physicians who move into ambulatory practice: brings the calm sanctuary mood of domain-12 (the phase of life right before death) into the naturally unbalanced & contentious environment of walk-in treatment. In a healer's nativity, can bring astral intuitive intelligence into the often toxic & exploitive world of drugs.

Bhava 7:

BPHS, Ch. 23, V. 139: If Vyaya's Lord is in Yuvati Bhava, the native will incur expenditure on account of his wife, will not enjoy conjugal bliss and will be bereft of learning and strength.

Elements of foreign cultural behavior (L-12) are brought into the marriage & partnerships. An especially inauspicious position for the L-12, being 8th-from swakshetra.

Marriage is harmed by long absences (12) esp. foreign travel. The spouse becomes a figment of the private imagination. Good for poets who romanticize relationships, but bodes poorly for the normal pace of shared life and balancing of mutual interests. Causes loss of physical vitality, through partnerships, negotiations & agreements. Loss and betrayal through relationships, esp. with the spouse.

Bhava 8:

BPHS, Ch. 23, V. 140. If Vyaya's Lord is in Randhr Bhava, the native will always gain, will speak affably, will enjoy a medium span of life and be endowed with all good qualities.

Elements of foreign cultural behaviors (L-12) are brought into the field of secret knowledge, and emergency management toolkit. As lord of 9th-from-3rd, L-12 brings wise conversations focused on deeply dharmic matters of natural law which form the essence of healing magic.

Allows the native to access secret information through meditation & astral connection. L-12 in 9th-from-12th is an auspicious placement, bringing important esoteric knowledge to the native but it uses the sleep channels so the physical body may not get all its rest. Contributes a bit to physical degeneration despite the overall psychic benefit.

Causes loss of physical vitality, through magical practices, managing confidential information, and involvement in catastrophic changes which originate in hidden causes.

Good placement for a hospital medical worker in surgeries, childbirth, or emergency specialties -- L-12 = hospitals, domain-8 = emergency healing. Also good for mental hospital psychiatrists and other trained healers, for shamans working in sanctuary, and spa healers and anyone who brings the intuitive, imagistic perceptions of domain-12 into the activities of sudden transformation which occur in domain-8.

When the destructive 12th-lord is itself destroyed in the transformative 8th house, moral dissolution is prevented & good character is strengthened. This is an especially auspicious position for the 12th lord, being 9th-from swakshetra

Bhava 9:

BPHS, Ch. 23, V. 141. If Vyaya's Lord is in Dharm Bhava, the native will dishonour his elders, be inimical even to his friends and be always intent on achieving his own ends.

Elements of foreign cultural behavior (L-12) are brought the ceremonial religious practice and philosophical view. As lord of 4th-from-9th, L-12 indicates stability & security through religion beliefs and ritual practices. Domain-9 is quite a good place for the malefic L-12 to reside. The native receives the consolation of religion.

L-12 dissolves attachment to ceremonial religion and its dogma; thus the native is able to see through rigid scriptural teachings with the aid of coaching from the beyond. Here is a deeply religious person who possesses a higher level of insight than the "official" interpreters of religious truth are able to muster. L-12 does therefore give some dissolving distance between the native and self-appointed religious authorities. However the sincerely religious will recognize the native as a harbinger of higher truth.

Causes loss of physical vitality, through philosophizing, association with priests, and performance of ceremonial rituals.

L-12 in dharma bhava may raise prestige through foreign assignments and helps the native make connections to foreign sites for fieldwork or getting exotic religious experiences.

Bhava 10:

BPHS, Ch. 23, V142. "If Vyaya's Lord is in Karm Bhava, the native will incur expenditure through royal persons and will enjoy only moderate paternal bliss."

Elements of foreign cultural behavior (L-12) are brought into the leadership station or symbolic royal position. As lord of 3rd-from-10th, L-12 indicates publication of information regarding executive leadership & decision-making roles..

Royal persons, as Sage Parashara mentions above, are not only the kings of yore, but also include government officials, chieftains, & other recognized institutional leaders.

L-12's dream-based, body-dissolving influence causes native to experience losses through official judgments.

Unfavorable for conventional career advancement, but surprisingly may lead to extraordinary public prestige. If the spirits wish for this native to accede to high levels of public recognition, this shall be done. They have their reasons, which are ultimately karmic reasons which dovetail perfectly with the native's own karma.

It is important to appreciate that the native's career is not one's own when L-12 occupies the house of professional dignity and public praise. Whether one wants prestige and is willing to work for it, or does not want it and tries to avoid it, personal preference is irrelevant. L-12 shall do the deciding. The native may receive leadership responsibilities for visionary, dream-like type of enterprises, supervision of meditation centers, or in a strong nativity by functioning as a public icon that represents the fantasies and dreams of the collective unconscious. Whether the career is ultimately successful or not depends on the quality of the L-12.

Bhava 11:

BPHS, Ch. 23, V. 143. If Vyaya Lord is in Labh Bhava, the native will incur losses, be brought up by others and will sometimes gain through others.

Elements of foreign cultural behavior (L-12) are brought into the marketplace of goods and ideas. The native is a vendor of foreign customs, products, ideologies & expressions.

As lord of 2nd-from-11th, L-12 indicates that wealth-knowledge stored in past lives is brought to fruition during the current lifetime. There may be substantial income through

connections that are made in the dream-state, or toward which sources one is steered in a very intuitive, imagistic fashion. Also earnings through bed-pleasures and their imagery and earnings through connections with foreign lands.

One will connect to foreign contacts and earnings from them with powerful intensity that seems not entirely of one's own doing. This network of associates will be initially profitable, but ultimately will cause one to experience a profound loss of vitality. Associates in the marketplace of good and ideas will have a foreign quality, which may be due to their foreign passports, foreign cultural values, or the fact that they are spirits without bodies. Along with the profitability, this association carries a subtext of disconnection, dissociation, and death.

One experiences a frustrating loss of personal control when attempting to make positive, rational connections with people. Strange currents in the process of building friendships in the assembly, and interference in one's attempt to develop a pattern of connections in the marketplace.

The native tries to start community development associations and weave a network of friendly association, often by attending fundraisers and gala parties, but the native is plagued by subconscious images of either worthlessness or grandiosity. Discomfort due to fluctuations of the subconscious imagery, and feeling that one is being manipulated.

Causes loss of physical vitality, through pursuit of goals and "circuit drain" in networked connections. Drains the energy out of most types of social networking. However, gains of income from imagery (often via media projection) related to foreign lands, sanctuary enclosures, bed pleasures, and wanderings, dreams, and sleep.

Bhava 12:

BPHS, Ch. 23, V144. If Vyaya's Lord is in Vyaya Bhava, the native will only face heavy expenditure, will not have physical felicity, be irritable and spiteful.

Vimala Yoga [L-12 in 12] vimala means stainless , spotless , clean , bright , pure.

Elements of foreign cultural behavior (L-12) are brought into the dream life. One travels extensively on the astral plane. More importantly, one can call forth the experiences of the astral plane (where the ancestor spirits are lodged) into the conscious, waking reality of the material plane. The native is a psychic interpreter and a spiritual guide.

The native becomes an effective channel for instructions coming directly from the astral-plane. Dream interpretation, psychic readings, sanctuary healing practices, communication with the dead, and permission to participate in the fantasy worlds of others are all endowed with high capability.

Loss-of-control to be expected through incidents of foreign travel, under-the-table relationships, & the spouse's illness (6th-from-7th). However this native is in harmonious alignment with the wishes of the spirits; therefore resolution of the loss of control experience is quickly accomplished through an intention of spiritual surrender.

Malefics give better results. If benefic, look for substance addictions or destructive escapist pleasures. Causes loss of physical vitality, through the dream-state and experiences of foreign travel, spousal illness, and out-of-body meditative reflection.

The native is often a gifted intuitive, esp. if L-12 Budha, Chandra, or Shukra. Uchcha Budha in domain-12 gives fluent and informative divination

XII THE EFFECTS OF THE LORDS OF VARIOUS HOUSES IN THE 12 HOUSES

1) THE ASCENDANT LORD IN THE 12 HOUSES

The Ascendant lord in the Ascendant

If the ascendant lord is in the ascendant itself, the native will be famous automatically. Endowed with material happiness he/she will be known for his/her independent spirit to live by own efforts. The native will be fickle minded. The native will maintain multiple interests in unrelated subjects & people. The native will always be alert physically & mentally. Chances are that he/she will visit foreign or far away lands. He/she will be endowed with fame & wealth. They command respect in their circle. They will have a magnetic personality & majestic appearance. They will be endowed with personal magnetism & charisma.

The Ascendant lord in the Second House

Since the lord of the ascendant is in the 2nd house the native will be graced by scholarship. They will be blessed by many outstanding qualities. They will be spiritual and religious by nature. They will have a charming, magnetic personality. They will be blessed by the gift of the gab or the divine gift of articulate speech. They will impress others by eyes which are penetrating and by articulate abilities. They will have domestic happiness. They will be sweet tongued and graceful in speech. It is said that Goddess of Speech will reside in them indicating poetic & communication abilities.

The Ascendant lord in the Third House

Since the lord of the ascendant is in the 3rd house, the native's courage will be indomitable. His/her actions may be considered unorthodox and unconventional by society. They know that character is the greatest wealth and they should not let anything mar their reputation. He/she have the potential to become a great musician. Similarly if they develop their mathematical abilities they can become great mathematicians. They should be careful about their health. They are able to maintain parallel interest or relationships with different individuals.

The Ascendant lord in the Fourth House

Since the ascendant lord is in the 4th house the native will be born in an aristocratic family. The native will generally be good looking and ambitious. He/she will be a workaholic and prosperity is sustained by hard work. The native is well behaved in society. He/she will have good physique & and impressive personality. They will have happiness from mother. They will be blessed by a house and conveyances. They will have a lot of friends. They become famous amidst their circle. They become a leader amidst friends & relatives. Uncles may be favourable to them. They will have a good house with all comforts.

The Ascendant lord in the Fifth House

Since the ascendant lord is in the 5th, fame will come to the native by its own. They become aggressive and belligerent. They may gain the good will of the political parties in power. It is quite likely that they will benefit from commercial & diplomatic services. They will shine in Govt Service. They will get the support of officials and seniors. They will be lucky in speculation and they know the adage, "You can't accumulate if you don't speculate". If they

use their intellect they can be lucky in investments. The speculative stock market has its charms for them.

The Ascendant lord in the Sixth House

Since the ascendant lord is in the 6th they will be courageous and distinguished. They will be financially OK. They employ means that are not above board. There may be debts which they are capable of paying in time. They may join the armed forces and reach a high official position. They will be helped by brothers and sisters. They may be employed in the health sector. They are advised to care of their health. Enemies they will have in plenty and they have to be careful about their machinations. Their success may generate jealousy amongst their enemies. They will be successful generally.

The Ascendant lord in the Seventh House

Since the ascendant lord is in the 7th they have to be careful about the health of their partner. It is quite likely that they may develop vairagya and turn to asceticism during the latter part of their life. They may wander without gaining momentum. They experience vicissitudes and moods always alternate between dejection & elation. They may end up in a foreign country. They may examine people and ideas in order to get at Truth. They will become famous and trustworthy. He/she will have a powerful personality with penetrating eyes.

The Ascendant lord in the Eighth House

Since the ascendant lord is in the 8th the native will be a scholar with excellent academic records. They will have to be careful about their health. They should avoid gambling & speculation. They have love and interest for occultism. They may give chances to others to question their character. Unfortunate events may invade their life. They may try to escape tension by taking to drugs, alcohol and day dreams instead of meditation and prayer. These tension relieving tendencies should be controlled. Many deaths in the family may be witnessed.

The Ascendant lord in the Ninth House

Since the native's ascendant lord is in the 9th they will be fortunate as regards luck both material and spiritual. Oratorical skills and communication ability will be well developed. He/she will be known as a silver tongued orator. They are dignified and majestic and will be well appreciated by the opposite sex. They are likely to inherit a paternal legacy. They will have domestic happiness. They will be deeply spiritual and religious. They will be devoted to the preceptors and God. Philosophy and Religion will sway them and they may take to asceticism during the latter part of their life.

The Ascendant lord in the Tenth House

Since the ascendant lord is in the 10th the native will have professional enhancement and reputation. They will enjoy parental happiness. It is likely that they may feel stifled by parental authority. Ascendant lord in the 10th is excellent for fame in the professional sphere. When they show their sense of discipline and workaholicism it will be appreciated by the seniors and thereby they will earn fame name and patronage. They will grow up in the right direction only. He/she will be a self made man with self made wealth. They may have income from many sources.

The Ascendant lord in the Eleventh House

Since the ascendant lord is in the 11th the native will be inclined to beauty and harmony in music, art and romance. They associate freely with all, particularly with the opposite sex. They are advised to guard against marital infidelity. They will be subject to delays or difficulties in marriage. They will not experience financial difficulties. They will succeed in business and their fiscal success will be due to their elder brother. Elder sisters will also be favourable to them. As far as gains are concerned they will make profits commensurate with their abilities.

The Ascendant lord in the Twelfth House

The native has to be careful with money as he/she are likely to be a spendthrift. They have a duality or polarity in their character which they must bring into harmony. Beware of gambling. They believe in the principle that right means for the right ends. They will fare well in education. They derive more pleasure serving than being served and from giving than receiving. They are likely to become altruists consecrating their life for the welfare of their fellowmen. They have self control and mastery of the senses.

2) THE LORD OF THE SECOND HOUSE IN THE VARIOUS HOUSES

The second house is the significator of wealth and speech. Domestic happiness is also its signification. If the second house is a benefic sign and if the second house is tenanted by benefics and if the second lord is in a quadrant or a trine, he will become immensely rich with oratorical prowess

The Effects of the Second Lord in the 1st House:As the 2nd lord is in the ascendant the native will be wealthy. But there may be strained relationships with other members of his/her family. He/she wants to be away from home and he/she will long for pleasures outside his/her home and family. The native have to be careful not to get involved in fraudulent transactions. They will be subjected to vicissitudes as financial ups and downs mark their career. They do not care much for manners & their manners may be frowned down by society. Domestic happiness becomes a problem. The native will be sweet tongued but sometimes she/he will be prone to anger and angry words.

The Effects of the Second Lord in the 2nd House

As the 2nd lord is in the 2nd house, the native will be financially sound. To be great is to be misunderstood & the native's expressions of self-confidence and pride are likely to be misunderstood. Flattery will give ego satisfaction. They do not like those who question their knowledge as they feel that they know all the answers. They are most likely to have a small family. They will be sweet tounge and will be known for their gift of the gab. The native's wealth will be above medium and above want.

The Effects of the Second Lord in the 3rd House

If the 2nd lord is in the 3rd the native will be blessed with the qualilites of valour, wisdom and economic prudence. They believe that love is physical and do not believe in Platonic Love. To the native love and existence are synonyms. The native may fall under the temptation of atheism and the native may become attached to luxurious life. One sister will help. They are interested in music and fine arts and this will help them professionally. The native needs intellectual company in both love and business. They are not bothered by religious rituals. The native may be looked down upon by people as a miser.

The Effects of the Second Lord in the 4th House

As the 2nd lord is in the 4th, the native will be blessed by house and conveyances. The native will be blessed by a pious and religious mother. They have to develop a protective shell to shield themselves from those who assassinate their character. They will be frugal in money matters. The native will earn well from land & automobiles as 4th house represents vehicles and land. The native's oratorical prowess will impress the native's friends & relatives. The native may be helped by maternal relatives. The native may be helped by the native's mother and her brothers & sisters.

The Effects of the Second Lord in the 5th House

As the second lord is in the 5th, the native will be lucky with investments which will pave the way for prosperity even for the next generation. The native may become a victim of abandonment & lack of sympathy. This may shock them to the extreme. This has a bad effect on them in the sense they become unkind to people. Gains unexpected in the form of

lotteries likely. They find the domestic atmosphere restrictive sometimes and sometimes enjoyable. This is good for speculation. They can try their luck in lotteries & the stock market.

The Effects of the Second Lord in the 6th House

As the 2nd lord is in the 6th, the native gains from and through enemies power, privilege and wealth. The native will cut anyone to size who go against the native's wishes & aspirations. They always achieve what they really want even though people say they employ means that are not above board. The native's wealth and power may be attributed to black marketing, black mailing and deceit. Be careful about health. The native may be assailed by health hazards in the latter part of life. The natives are likely to be subject to persecution from enemies. The native will emerge victorious in the end.

The Effects of the Second Lord in the 7th House

As the 2nd lord is in the 7th the medical profession may attract them with its treasures. They always condescend and always help others who are lacking in luck. They may waste much money for the gratification of the senses. They have to instill discipline at home. Otherwise they will be criticised heavily. The native may have many sources of income, one of them foreign. The native's partner may be religious and pious. The native's partner will have a good aristocratic background. The native's wealth will be subject to fluctuations as alternate ups and downs mar the native's career.

The Effects of the Second Lord in the 8th House

As the 2nd lord is in the 8th it will be difficult for them to retain assets. Misunderstandings with members of family likely. The native's hypersensitivity is so high that even a hint of emotional abandonment can bring about unreasonable panic, if not terror. They are likely to lose wealth. Elder brother may misunderstand The native will have to put in extra effort to retain inherited wealth. Relatives turn enemies. The native's words may be misunderstood and there may be enmity. Domestic happiness becomes a problem. Beware of anger and angry words.

The Effects of the Second Lord in the 9th House

As the 2nd lord is in the 9th, the native will attain to wealth & the native will have professional expertise during the latter part of the native's career. During the early period of the native's life there will be considerable suffering, both physical & mental. The native may secretly resent the loss of childhood innocence & pleasures. The native have to establish unrivalled command on others to retain the image of superiority & self respect. The native will visit pilgrim spots and follow Religion & Philosophy as 9th house represents Wisdom. The native may get legacies & benefits will come from many a source.

The Effects of the Second Lord in the 10th House

As the 2nd lord is in the 10th house the native will have professional expertise in whatever profession he has chosen. The native will have to exercise the maximum temperance & keep away from temptations. The native's concept of love is that it is physical and corporeal They do not believe in Platonic Love. The native may not get much happiness from progeny. The native will be engaged in many a vocation. The native will do business or take to agriculture The native will also indulge in philosophical dissertations or lectures. As a result the native may get fame, name & largesse.

The Effects of the Second Lord in the 11th House

As the 2nd lord is in the 11th, manifold will be the sources of income The native will attain fame by virtue of his/her diligence. The native's health will progressively improve. During childhood the native may have health problems. The native can earn money by banking and finance. The native's self development stuns people and growth generates envy, as both 2nd and 11th represents wealth The native will be sufficiently welloff and above want. As the 11th represents the fulfillment of all desires the second lord posited therein indicates that all the native's desires will be fulfilled.

The Effects of the Second Lord in the 12th House

As the 2nd lord is in the 12th, the native will be devoid of immense wealth. It is quite likely that the native may be interested in other's material possessions. The native may not get much happiness from the elder brother. The native may yearn for such love. The native may be cheated by people. There may be violation of confidentiality as the trust the native place in people may be violated. The native should curb the tendency to criticize others. They may have a vocation connected by rituals and religion. They are quite likely to be involved with the government.

3) THE LORD OF THE THIRD HOUSE IN THE VARIOUS HOUSES

The third house is the eighth from the eighth. Since the Eighth house represents death, the eighth from the eighth (the Third House) is considered dangerous. On the positive side, younger coborns & Help are indicated by the Third House. If the third house is vitiated by malefics, help from others will be found wanting. Here we enumerate the effects of the Third Lord in the 12 Houses

The Effect of the Third Lord in the 1st House

Since the 3rd lord is in the Ascendant, the native is likely to be a selfsufficient and self made person. The native's intelligence & know- ledge will be impressive despite his/her qualifications. He/she will have to learn to control anger which can be his/her greatest enemy. Though their appearance is on the lean side they will exhibit vitality and energy in all critical situations. They tend to be attracted to fine arts & will be drawn to acting, music & dancing.

The Effect of the Third Lord in the 2nd House

Since the 3rd lord is in the 2nd, the native may be lazy or lethargic as he/she do not take his/her undertakings seriously. They may also be attracted to their neighbours assets which may be considered to be mischievious by many. Unnatural means of personal gratification may be resorted to by them. Their image may be spoiled by their headstrong behaviour and their extravagance. They may not keep punctuality and they may not also keep up the decencies of debate. They may not have good relations with the younger co-borns. They may have hostile neighbours.

The Effect of the Third Lord in the 3rd House

Since the 3rd lord is in the 3rd, the native will have the company of brothers & sisters. He/she cannot don the deceptive role. Optimism is deeprooted in their heart and they view everything philosophically -viz- they are confident that everything happens for the good. They are not the type who cry over split milk. They do not bother about the past which is gone forever and believe that today is our eternity. They may not enjoy good relationship with younger coborns. They may get the help of their neighbours during the hour of crisis.

The Effect of the Third Lord in the 4th House

Since the 3rd lord is in the 4th, the native will have conveyances house & everything. He/she will no doubt be intelligent and wealthy Their spouse will be considered shrewd and intelligent & who will be be unorthodox in many ways. They refuse to be pushed around or led by the nose even by those who are senior to them or cleverer than them .They may have stepbrothers. They may not have much happiness from their mother. Some of their friends will turn away from them.

The Effect of the Third Lord in the 5th House

Since the 3rd lord is in the 5th, the native will be virtuous and chivalrous. Her/his married life turns into a paradise as both of them are ready to forget & forgive even the most vicious encounters. They yearn to be helped and appreciated. Their brothers will definitely help

them in their hour of need. They are best suited to agriculture as they know when to sow and when to reap. They may not have much happiness from their children. Their neighbours also may turn hostile towards them.

The Effect of the Third Lord in the 6th House

Since the 3rd lord is in the 6th, it will be difficult for the native to maintain good relationships with brothers, sisters and uncle. Their honesty and sincerity in financial dealings have got drawbacks. They are extroverts by nature. Their ego which has been badly bruised during childhood makes them introverts. One of their brothers may opt for the Army. Another one may join the medical profession. Their mind will be troubled by enemies.

The Effect of the Third Lord in the 7th House

Since the 3rd lord is in the 7th, it is better for the native to be an employee than a businessman. Their income will be regular & steady & not subject to vicissitudes which are characteristic of business cycles. They will excel as subordinates than as commanding officers. They will always be in the good book of the boss. They are in the habit of overestimating their ability to perform or repay. They forget a duty or debt when it falls due. At the same time they are careful not to incur the wrath of the Law.

The Effect of the Third Lord in the 8th House

Since the 3rd lord is in the 8th, they will be driven by the desire to take possession of things and take charge of situations without any authority whatsoever. They are basically altruistic & may even be ready to die for their love. Their actions are based on honesty and sincerity and with good intentions. They are hypersensitive & deeply hurt by innuendos on their honesty. They resent being treated like a criminal despite having a heart of gold. They may miss the company of their younger brother or sister.

The Effect of the Third Lord in the 9th House

Since the 3rd lord is in the 9th the native may not get much from the parental side. Their spouse may bring everything for them. They may be much bothered by father's reputation and attitude which may cause despondency and alarm. They are emotional and they are always swayed by emotion. This may be reflected in their relationships with brother, spouse and office. Their brother will have the privilege of inheriting ancestral properties which paves the way for their benefit. Their relationship with father will be tainted by misunderstanding.

The Effect of the Third Lord in the 10th House

Since the 3rd lord is in the 10th, the native will be selfsufficient and selfmade. Their wealth may generate all sorts of comforts for them, even the forbidden. Ultimately remorse would supervene and they become melancholic thinking of the temptations in which they were trapped. They have pleasing personalities and sincere approach which in turn creates a sympathy wave amidst the public. Their profession may be connected by travelling and they become the gainers. Almost all the brothers become successful and they will help them in many ways. Most of them will attain to professional reputation.

The Effect of the Third Lord in the 11th House

Since the 3rd lord is in the 11th, the native will have business knack. They are adepts at selfishness and this trait manifests even when they are dealing with brothers and sisters. They may be misunderstood by members of the family and this rouses their anger. They become as vindictive as an Arab. But they cool off as they cannot carry vindictiveness for long in their heart. They depend on their brothers and are ready to sacrifice for them. They may be helped by their younger co-borns. They will have gains of a high order and their desires will be fulfilled in time.

The Effect of the Third Lord in the 12th House

Since the 3rd lord is in the 12th, the native's wealth may come via a member of the opposite sex, most probably his/her partner. Their relationship with father is likely to be tainted by personality clashes. They are quite domineering in the sense they want their wishes to be granted and their orders should be obeyed by all. They are rebels and terrible antagonists. This temperament should not impel them to evil and sinful deeds. They may be worried on account of their younger brother or sister.

THE LORD OF THE FOURTH HOUSE IN THE VARIOUS HOUSES :Regarding the Fourth HouseThe fourth house represents happiness, mother, friends, uncle, house & conveyances. All these significations get a boost if the 4th lord or 4th house becomes strong. If the fourth house is vitiated by malefics, happiness will make a hasty retreat. Relatives turn hostile and there will be difficulty in acquiring houses or conveyances.

The Effect of the Fourth Lord in the Ascendant

As the 4th lord is in the ascendant the native will have all sorts of domestic comforts, houses & conveyances. They are outspoken & independent, clever and intelligent. Their mother is gentle and tender. They have an academic mind and their qualities will be appreciated in the field of education. They will have the help of many friends and uncles. They will have a well decorated house.

The Effect of the Fourth Lord in the Second House

As the 4th lord is in the 2nd the native will inherit much from their mother or maternal relatives. Their mother in turn must have received much from her own sisters & brothers. They are not the type who are likely to be dominated. Many consider them as simpletons. This is not a correct analysis They are cunning and quite clever when occasion demands They will have house & conveyances.

The Effect of the Fourth Lord in the Third House

As the 4th lord is in the 3rd the native can expect medium health. Because of their educational background they may get the much needed help from office levels. Subordinates love working for them as they lead by example. They will retain self earned wealth. Uncles may turn hostile. They may have trouble regarding house & conveyances. Even their health may be subject to vicissitudes.

The Effect of the Fourth Lord in the Fourth House

As the 4th lord is in 4th the native will have a good house and conveyances. They may be connected with powerful, political people. They have the knowledge to manipulate ideas, men and things with dignity and honour. They maintain a spotless character. They will understand in the fulness of time that Love is a thing to be given & not a game to be won or an election to be fought. They tend to Philosophy & Religion and love their family members.

The Effect of the Fourth Lord in the Fifth House

As the 4th lord is in the 5th the native will have vehicles & conveyances. They are adepts at maintaining happy relations with people. They will enjoy wealth that is self made. Their partner will appear to be more bossy than them when provoked and even more belligerent. They will have a comfortable life with riches. Their children will prosper well & they may get happiness from them. They may gain due to speculation & whirlwind profits can be expected if they speculate.

The Effect of the Fourth Lord in the Sixth House

As the 4th lord is in the 6th house the native will have problems from house & conveyances. They may receive affection from somebody other than their mother during childhood. They are basically careless and indifferent. Their mother's health may be imperilled. As they are shorttempered it will be better for them if they control their anger. Some of their friends

may turn hostile. Uncles and aunts also turn hostile. They may not get much happiness from mother & conveyances.

The Effect of the Fourth Lord in the Seventh House

As the 4th lord is in the 7th the native will shine well in the field of education. They are ready to sacrifice & relinquish their rights on property at the slightest request from their mother. In reality she does not want them do that. Pessimistic they become as a result of adversity. They acquire vast areas of land and they get houses. Their public relations are good. They mix well with people. They will have good friends.

The Effect of the Fourth Lord in the Eighth House

As the 4th lord is in 8th the native will have problems in education They are likely to face difficulties in childhood. They envy their brothers who get greater attention from their mother. They may not fulfill her wishes and this makes her dejected. They may be separated from father quite early in life. They may have to encounter difficulties arising out of litigation. Some of their friends may turn hostile. Some uncles and aunts also. They may have problems regarding house & conveyances.

The Effect of the Fourth Lord in the Ninth House

As the 4th lord is in the 9th the native will be blessed by a loving and compassionate mother. They fear the Unknown. They may inherit paternal legacy. They demonstrate wisdom and a deep sense of humour behind a rugged exterior. They have a hidden desire to be protected by their mother. This is a fortunate combination with regard to father and properties. They will have a good house & conveyances. They will be blessed by many good friends who come to their help in their hour of crisis.

The Effect of the Fourth Lord in the Tenth House

As the 4th lord is in the 10th the native will have professional enhancement and reputation. They will have professional expertise . They will have political success. They will have the knowledge to handle any situation. They will be good at handling chemicals. Will vanquish their enemies . They are quite domineering and have a knack of making their presence felt. Will be blessed by house & conveyances. They will have good friends who help them in their hour of crisis.

The Effect of the Fourth Lord in the Eleventh House

As the 4th lord is in the 11th the native will be wealthy & financial condition will only improve for the better. Will have a lot of friends. They will be helped by these friends. They will have lots of gains as 11th house rules gains and the fulfillment of all desires. A good house guaranteed. Will have lot of mental tensions also as 11th is 8th to the fourth. Lack of mental peace and bliss can result. They will be blessed by conveyances. A well decorated house with all the paraphernalia will be theirs.

The Effect of the Fourth Lord in the Twelfth House

As the 4th lord is in the 12th the native will have to face many ills & unhappy situations in life. The lord of 4 H in the house of loss shows loss of Sukha. Regarding house they may have to face many problems. They may have to encounter litigation and problems regarding house. They may not be happy with regard to mother. Uncles and aunts turn hostile. Some friends also go against them. They will be beset by many problems and difficulties. Expenditure rises and they may have to spend much money on house and conveyances. They may have to face losses in speculation.

THE LORD OF THE FIFTH HOUSE IN THE VARIOUS HOUSES

The Effect of the Fifth Lord in the Ascendant;

Since the 5th lord is in the ascendant the native will be lucky regarding investments and children. He/she will get happiness from children. They will establish their scholastic abilities in whatever profession they choose. They will command a number of servants & will have punitive powers They will be successes in speculative ventures.

The Effect of the Fifth Lord in the Second House

Since the 5th lord is in the 2nd, gains from speculation indicated. The native may attain to fame & status at the international level based on his/her background. He/she will hit headlines of the media one day. They tend to become overconfident & proud because of the achievements of their children. Will have a beautiful partner and well behaved kids. Leadership qualities and initiative are strong in them. They tend to lead by example. Their sons may shine in their fields & they get the benefit thereby.

The Effect of the Fifth Lord in the Third House

Since the 5th lord is in the 3rd, the native will have tremendous communication ability. The native's approach to finance may be misunderstood as he/she follows the principle "Economy is prudence". They also know that they have been misunderstood. But their children later find that they are not such misers as was thought earlier. They don't want to take chances with the security of their children. Their arguments for economic prudence may be right but they have to incorporate altruism for divine reasons.

The Effect of the Fifth Lord in the Fourth House

Since the 5th lord is in the 4th, native will be a money earner right from boyhood. He/she will be living in a luxurious building with beautiful surroundings for their children to enjoy. Mother will have good longevity. They are domineering, aggressive & extravagant. They will accept any suggestion which is Truth personified even if it comes from the mouths of babes and sucklings. They may have more daughters than sons. Dogmas irritate them. They become rich due to investments & speculation. They follow the adage "You cannot accumulate if you don't speculate".

The Effect of the Fifth Lord in the Fifth House

As the 5th lord is in the 5th, native will have happiness from children. He/she lives dangerously and likes thrills and excitement. They are sincere and free from hypocrisy. They are so much mature & full of wisdom that their children can lean on them during times of adversity. They will have children who achieve greatness in their professional spheres. They gain from children even economically. Great sons take care of their every need.

The Effect of the Fifth Lord in the Sixth House

Since the 5th lord is in 6th, problems relating to one of the sons likely. Problems may be plenty since they are not assertive enough. Children get the wrong impression that they do not love them. Kindness and tenderness can prevent future tears. Children pose problems. Losses can accrue if they indulge in speculation. They may have to face problems regarding investments since the 5th rules investments.

The Effect of the Fifth Lord in the Seventh House

Since the 5th lord is in the 7th native will be known for his/her public relations. They are basically altruists. One son will go abroad & attain fame and wealth. They are affectionate & their children are provided with practically everything even though it is beyond their means. They are careful not to be misunderstood by others, particularly by members of family. They will have a spouse who is cordially disposed. Since 5th lord is the owner of a trine in a quadrant, this is a powerful position for both gains from spouse and children.

The Effect of the Fifth Lord in the Eighth House

Since the 5th lord is in the 8th, the happiness from progeny will be below expected standards. They may be beset with cough and lung disorders. They will realise that their dictatorial tendencies have an adverse effect on the children. Parental property may not be

retained. Speculations can be disastrous. They should be careful about jumping into investments. Children pose problems. Stay away from gambling race courses & stock markets. Eschew evil & sinful acts.

The Effect of the Fifth Lord in the Ninth House

Since 5th lord is in the 9th native will be recognised as a new star who zoomed on the family firmament and he/she will be treated like a prince. He/she will have innate abilities to be an author. They enjoy being with children and it will inspire them to reach dizzy heights. One of their children will reach a high state as an author or orator. They will be blessed with fortunate children.

The Effect of the Fifth Lord in the Tenth House

The 5th lord in the 10th itself is a Raja Yoga and the native will be a powerful individual in many respects. He/she will have fortunate children. One of their sons will be renowned and will be the cynosure of all eyes. They are feared & respected by members of their family. One of their sons may join the investigative department. Professional reputation and enhancement will be theirs.

The Effect of the Fifth Lord in the Eleventh House

Since the 5th lord is in the 11th, the native will be a renowned author He/she will be learned and will be the darling of the crowd. They will develop their literary talent to such an extent that they become known and famous in academic circles. They are capable of building a secure and luxurious future for their children. Their children will benefit by their camaraderie and intellectual involvement with them. They will feel proud of their children later on. Later on their children bring them all that they want as they become successful.

The Effect of the Fifth Lord in the Twelfth House

Since the 5th lord is in the 12th, it is quite likely that the native may derive unhappiness from children. He/she should be prepared to face problems associated with them. They are at times stubborn & purblind & impetuous. Children normally demand an abnormal amount of freedom which they are not ready to give. Their determination which becomes obstinate at times creates panic at home. The wise ones have warned that a blend of these traits can create havoc and hence should be meticulously balanced. Eventually they will lead a life of detachment and attain to Self Actualisation.

THE LORD OF THE SIXTH HOUSE IN THE VARIOUS HOUSES

The Effect of the Sixth Lord in the Ascendant

If the 6th lord is in the ascendant, the native will be rash & adventurous and become inimical to own people. He/she may join Defence or may be a jail superintendent. They may be worried by some kind of sickness. This worry may be imaginary. They may be plagued by enemies. Their virtues may make them honourable before the public. They may be out of control if they are not well guided during childhood. Unless negative elements in them are not controlled, they may join a criminal group.

The Effect of the Sixth Lord in the Second House

Since the 6th lord is in the 2nd, the native will be enterprising and will live in a place where he/she are more surrounded by enemies than friends. They are workaholics. They have tremendous communication abilities which they will use to their advantage. They know how to talk their way to the top. They are always shaky about scarce economic resources & financial conditions. They need not worry about health.

The Effect of the Sixth Lord in the Third House

Since the 6th lord is in the 3rd, the native may have to face tremendous enmity & non-cooperation from neighbours. It makes them angry and lose confidence. It will be full scale war if they clash with someone they love. It is quite likely that there will be enmity with younger co-borns. Neighbours become hostile & they may have to face their wrath. They are always upset by the machinations of their enemies.

The Effect of the Sixth Lord in the Fourth House

Since the 6th lord is in the 4th, the native may not have much happiness from his/her mother. He/she will be an accomplished raconteur. They will be intelligent enough to make stories. They have an inherent subconscious fear of losing mother's love which in turn creates a massive emotional complex in them. Education gets disrupted. People think they are strong minded which is not true. Troubles through servants indicated.

The Effect of the Sixth Lord in the Fifth House

As the 6th lord is in the 5th, the native will be subject to dire vicissitudes. They are quite capable of taking care of their self interest. The atmosphere at home may not be smooth enough. Their maternal uncle may help them. Due to stress intense they may shatter all ties with relatives and fall into a sad neurosis which is unnatural to their normal style of functioning. They are humourous & strong willed.

The Effect of the Sixth Lord in the Sixth House

Since the 6th lord is in 6th, pro and contra groups will function wherever the native works. They go & attain strength to fight their enemies. Their inner conscience conflicts against their outer actions. They will be blessed by conveyances and they will have good longevity. Enemies pose problems but ultimately they triumph. Debts will not trouble them as the 6th lord is powerful. They will recover from illnesses due to the sixth lord's strength.

The Effect of the Sixth Lord in the Seventh House

Since the 6th lord is in 7th, the native will be surprised by the difference between actuality & the marital life which he/she dreamt. It is likely that they will marry from within their family. Their maternal uncle may live abroad. They abhor day dreaming. Clashes with life partner likely.

The Effect of the Sixth Lord in the Eighth House

Since the 6th lord is in the 8th, enmity increases from the native's associates. They demand respect which they may not get from the people they deal with. The adverse position of the 6th lord can give diseases and debts which can be prevented if cared for in time. They may be subject to the machinations of enemies. Enemies may go in for a campaign of character assassination to destroy their image.

The Effect of the Sixth Lord in the Ninth House

Since the 6th lord is in 9th, the native's professional fortunes will be subject to severe vicissitudes. Misunderstandings arise between them and their father. That they are totally different from their enemies will be showed by Fate through numerous incidents. Ultimately they triumph over their enemies with the touch of poetic justice. Their father will be quite renowned. Their enemies will be fooled & their friends will benefit from their association with them.

The Effect of the Sixth Lord in the Tenth House

Since the 6th lord is in 10th, they are bound to be successful in foreign countries/far away lands. They will be endowed with the gift of articulate speech. Their ancestral properties which they inherited will be subject to litigation and disputes. They are adepts at management & it will surprise many how they achieve their results and control their adversaries. They always exercise their will power & establish superiority.

The Effect of the Sixth Lord in the Eleventh House

Since the 6th lord is in the 11th, they will gain a lot from enemies and acquire wealth thereby. Their spouse is in the habit of spending more than they earn. Since their degree of adaptability is enormous, they will adapt to the fiscal extravagance of their partner. Enemies who worked against them now realise that they are more powerful than what they thought & that they are formidable adversaries.

The Effect of the Sixth Lord in the Twelfth House

Since the 6th lord is in the 12th, the native becomes a sadist taking pleasure in torturing other beings. Their destructive power helps to annihilate their enemies. They are not in any way hesitant to spend largesse and effort on things which the ethical refrain from. Personal satisfaction is their motto & they bother not about Ethics & Morality. They accept any hedonism that appeals to them & which arouses their emotions. They will be subject to considerable persecution from their enemies.

THE LORD OF THE SEVENTH HOUSE IN THE VARIOUS HOUSES

Effect of Seventh Lord in the Ascendant

As the 7th lord is in the ascendant, the native will marry an acquaintance . They are of wavering minds and do not stand firm on their words & actions. They are quite flexible and not at all domineering. They are adepts at finding out escape routes from critical situations. They will get a cordially disposed spouse as the seventh lord is well placed. Their public relations will be good.

Effect of Seventh Lord in the Second House

As the 7th lord is in the 2nd, the native will find inordinate wealth & prosperity after marriage. As a result they will be besieged by problems caused by those who become enemies due to jealousy. They may be subject to ordeals by fire & will have to face Govt enquiries and litigation. They will hate their fate & the people who caused them. Ultimately they emerge graceful & successful.

Effect of Seventh Lord in the Third House

As the 7th lord is in the 3rd, the native may have to bear losses on account of the upbringing of children. Their daughter will bring them better luck. Their mental image of their partner is that of a loving and endearing personality. They are adepts at mental gymnastics as they weigh everything & sort out things using a cool and analytical intellect.

Effect of Seventh Lord in the Fourth House

As the 7th lord is in 4th, the native will have a lucky partner who gives a satisfactory married life with children & comforts. They are not the type to enforce their ideas on their partner. They are noble that way and they are good friends always & remain that way forever. If difference of opinion surfaces they clear it out with rapprochement and maintain harmony. Domestic life is built upon the rock in their case.

Effect of Seventh Lord in the Fifth House

As the 7th lord is in 5th, a rich partner is indicated. They will achieve respectability and a majestic position in life. They are born salesmen & shine in marketing . They perform well in jobs where the gift of the gab and travelling are required . Their proper mindset and social skills pave the way for their progress and achievement in life.

Effect of Seventh Lord in the Sixth House

As the 7th lord is in the 6th, marital happiness is under threat. Their partner's constitution may not be at par with theirs. If they don't test the patience of partner with too much demands / questions everything will go smoothly between them. They will have to incorporate patience & perseverance which ultimately yields good return. Their spouse becomes too sickly & jealous when they demand too much.

Effect of Seventh Lord in the Seventh House

As the 7th lord is in the 7th, the native will be endowed with personal magnetism. They will have indomitable courage, skill & high I Q. Members of the opposite sex will be attracted to them in no mean measure for temporary / lasting relationships. They both preserve their youth & cheer & behave more or less like children for their mutual amusement. Their spouse in fact is far more realistic and practical as every situation is analysed calmly & coolly.

Effect of Seventh Lord in the Eighth House

As the 7th lord is in 8th, marriage will be with someone known to them earlier. Their luck is after marriage. They will be influenced by their spouse who will be far more mundane than them. They will find it difficult to fool their spouse for long as the partner happens to be too clever. Their next uneasy behaviour will let them down. Beware of clashes with partner which may lead to chaos.

Effect of Seventh Lord in the Ninth House

As the 7th lord is in the 9th, the native will do well with their spouse. They will be unorthodox by nature and with diverse interests. They will be known for their versatility & will be able to concentrate on many fields. They feel that time wasted is life wasted. They are more interested in the mysteries of life even though they do not want to discuss it with anybody. They will have a fortunate partner.

Effect of Seventh Lord in the Tenth House

As the 7th lord is in the 10th, they will get a devoted and chaste partner who will be a friend philosopher and guide to them contributing immensely to their progress & advancement. They will be pious & enjoy all the comforts of life. Their spouse is actually shrewd & can read between the lines. They will be successes abroad.

Effect of Seventh Lord in the Eleventh House

As the 7th lord is in the 11th, the native will gain immensely through marriage. Their spouse may be rich and religious. They have to adjust with their sons. Their spouse may gain a lot of property or may be usefully employed. They gain wealth via their spouse. Since 11th rules the fulfillment of all desires, they will achieve fulfillment of all desires via their spouse.

Effect of Seventh Lord in the Twelfth House

As the 7th lord is in the 12th, the native's partner may spend more than what he/she budgets personally & they have to use all their tactics to manage their spouse. They believe in the principle "Economy is Prudence". Their income may be related to textiles. They are normally gentle and sensitive. Their partner's extravagance is counteracted by their economic prudence. They may lose largesse due to their partner's imprudence.

THE LORD OF THE EIGHT HOUSE IN THE VARIOUS HOUSES

The 8th house is very important in Astrology. It represents Death and the causes of Death. If the 8th lord is weak, longevity of the native is threatened. If on the other hand, the 8th lord is powerful, then high longevity is decreed, provided there is no malefic aspect on the 8th house .

Effects of the 8th lord in the First House

As the 8th lord is in the ascendant, the native will scoff at religious rituals & practices. They may be afflicted by physical ailments right from childhood. May have to suffer bodily complaints from diseases or disfiguration. They may have a physical constitution which appears weak. They become the victim of governmental displeasure. Also the displeasure of their superiors. They are adamant and very determined in their goal and they work incessantly for it.

The Effect of the 8th lord in the Second House

As the 8th lord is in the 2nd, the native is not robust physically. They have to consult an ENT doctor. They may have to put up with food of inferior quality. It is better that they preserve and protect their wealth as regaining it becomes difficult. Normally they will not look elsewhere for fulfillment as they get good ego satisfaction from their partner. They will have to incorporate patience and perseverance when their partner becomes emotional over some imagined affairs.

The Effect of the 8th lord in the Third House

As the 8th lord is in the 3rd, ear problems are to be expected. Consulting an ENT doctor is good in order to avoid problems pertaining to ear. It is difficult for them to entertain personal friendship. They do not like social occasions & will withdraw themselves within. Only if they have identical interests do they mingle with anyone. Tension builds up as they do not discuss their feelings, fears & mental agony with anyone. It is quite possible that they may suffer from hallucination. It is possible that a monetary windfall awaits them from literary work.

The Effect of the 8th lord in the Fourth House

As the 8th lord is in the 4th, the native misses maternal proximity. They may be away from home. They are full of love and selfcontrol. They have a habit of giving these emotions only to those who are close to them. They are in two minds about a person whether he is a god or a demon. As a result their mental peace is far from satisfactory. Fiscal problems are accompanied by domestic bickerings. They may be worried on account of parent's health. Problems related to house will be automatically solved by them. Reverses in profession and the displeasure of seniors may have to be faced with true fortitude.

The Effect of the 8th lord in the Fifth House

As the 8th lord is in the 5th, the native will be subject to dire vicissitudes. Their good actions and altruistic behaviour may go unnoticed and this gives them the creeps. Their mental processes are dynamic and sudden. They are extremists by nature and are intense about everything - intensely ruthless, intensely loyal, intensely compassionate and intensely cool. They do not do anything half heartedly. Child mortality and sickness of children create worries in their psyche. They have to achieve mental equanimity in order to avoid nervous debility.

The Effect of the 8th lord in the Sixth House

As the 8th lord is in 6th, the native will experience Vipareetha Raja Yoga results. Affluence and the fulfillment of all desires are some of the resultant results. As the 6th rules diseases they may be attacked by illhealth at times. There is phobia in them about future health hazards. It is quite possible that they may lose money due to theft and litigation. Maternal uncle's health causes concern. They overcome all such troubles due to sheer will power. They ultimately win over enemies. They can be extremely domineering and proud.

The Effect of the 8th lord in the Seventh House

As the 8th lord is in the 7th, the native should incorporate courage to face disharmonies in married life. They and their spouse are different in motivation & personality and they have to understand that different minds have different perspectives. They may not know much about their spouse and their mental makeup also is not known to their partner. Both of them may not take the trouble of finding out either. They do not at all like to lose and do not believe in strategic retreat. Their longevity may be curtailed and they may suffer in health.

The Effect of the 8th lord in the Eighth House

As the 8th lord is in the 8th, tremendous longevity will be conferred. They may have to face scandals & even criticism. They will have the active support of their partner. In early life their father will have to pass through a crisis. The jealous will invent stories & create problems for them. But they will overcome all these with the active support of their partner. They will have self control. When their enemies try their patience they will need plenty of it.

Otherwise they may indulge in unethical and sinful acts. People will wonder how they got out of the net of their enemies.

The Effect of the 8th lord in the Ninth House

As the 8th lord is in the 9th the native is averse to surrendering their personality to one Religion or one individual. They may not as a result get complete loyalty from others. They have to understand that their spouse wants to know what they are doing most of the time. They appear to be always youthful and charming. Too much independence early in life can create its own confusion. This is a lesson which must be learnt and this applies to your children also. Relations with father may be strained. Unluck and luck fluctuate.

The Effect of the 8th lord in the Tenth House

As the 8th lord is in the 10th, the native tend to be with their parents. They may have to face stiff competition from a cunning subordinate. They are capable of coping with any problem situation. But once they are warned it creates doubt in their mind and this doubt destroys the ability to solve the problem. Despite the obstacles they face they will achieve progress in their career. In order to handle the cunning subordinate they may go and adopt unfair and deceitful practices. This may pave the way for the wrath of the Govt or the Law. Avoid unfair means.

The Effect of the 8th lord in the Eleventh House

As the 8th lord is in the 11th, the native will achieve more ego-satisfaction during adulthood despite having miseries during early childhood. They will be hailed as accomplished raconteurs. It is difficult for anyone not to fall in love with them. They also have to use exceptional talents to maintain that. Undoubtedly they have immense self control. They will need it and will have to use it when their spouse tries their patience with lack of adaptability and understanding. Their partner becomes a challenge to your managerial skills. Relations with elder brother may be strained.

The Effect of the 8th lord in the Twelfth House

As the 8th lord is in the 12th, the native will be seized with an abnormal desire to spend on unwanted things & dissipate his/her energies. Tremendous appeal will be generated by them which few members of the opposite sex can resist. They have to understand that they are the cause if they are caught with bad health and deteriorating bank balance. They are capable of achieving good matrimonial rapport if they and their spouse take the trouble. They may have to face many troubles & turmoils as life becomes plagued by miseries.

THE LORD OF THE NINTH HOUSE IN THE VARIOUS HOUSES

The 9th House is the most important house as it deals with fortune. It is said that a Wise One prayed that she should have fortunate children, and not scholars or heroes. Fortune is an invisible goddess which no wealth can court. How can we define fortune? It is said that a man needs health, wealth & wisdom. All these three in equilibrium is Fortune!

The Effects of the 9th Lord in the Ascendant

As the 9th lord is in the Ascendant the native will be a self made person. He/she will definitely get public honour and acknowledgment because of his/her charming personality and pleasing manners. Acceptance & encouragement will be given without any hesitation by seniors. Due to the dint of their hard work they will reach the top. They are endowed with personal magnetism & the good will gained by them from the public will be enjoyed by posterity.

The Effects of the 9th Lord in the Second House

As the 9th lord is the 2nd, the native will be the son of a rich and influential man. They will inherit paternal property. Their knowledge on subjects selected by them is accepted generally. If they get proper opportunities and encouragement they will become scholars in their specialised fields. They need variety and lack of variety frustrates them. They cannot concentrate on one subject for long.

The Effects of the 9th Lord in the Third House

As the 9th lord is in the 3rd, means of the native's father will be moderate. They may have to come up via writing. Fraternal happiness will be theirs. They will have pleasing personalities and charming manners. As the 9th lord is in the 7th from the 9th, their father will be a respectable man in society. They become suspicious because of their over-analytical nature. They are lovers of mysteries and try to solve them.

The Effects of the 9th Lord in the Fourth House

As the 9th lord is in the 4th, the native will have beautiful houses & conveyances. They are deeply attached to mother who is also a fortunate individual. They may inherit father's immovable properties. Their father may be quite hard hearted & their childhood memories will revolve around that image. Disharmony may exist betwixt parents. They generate strong sex appeal and put the principle "Work is Worship " in action.

The Effects of the 9th Lord in the Fifth House

As the 9th lord is in the 5th, Destiny will give the native a famous & prosperous father. As the 9th lord is in the 9th from the 9th, father becomes fortunate and successful. They will be renowned for their learning and will be of charitable disposition. Their character will be spotless. They will have immense courage which will serve them in the hour of crisis. They will be prosperous and their domestic life will be satisfactory.

The Effects of the 9th Lord in the Sixth House

As the 9th lord is in 6th, the native's father may have to face health problems. Unless proper care is exercised it may develop into a chronic disease. Their revenge is always cruel and swift if they feel that they have been cheated. Wealth will be gained as a result of successful termination of father's legal problems. Money as compensation comes to them automatically. Their father may have to face litigation and other problems. Since the 9th lord is in the 10th from the 9th, father becomes successful professionally.

The Effects of the 9th Lord in the Seventh House

As the 9th lord is in the 7th, luck is generally after marriage. Father goes abroad and prospers. They also will find their fortune in foreign lands. They will be blessed with a noble and lucky spouse They dont think of marriage as a game but rather as a sacramental function. An understanding partner wont worry about their fidelity. They love domestic life and want to be with members of their family. 11th from the 9th means fulfillment of fortune & all desires.

The Effects of the 9th Lord in the Eighth House

As the 9th lord is in the 8th, the native may have to face separation from their father. Problems manifest for their elder brothers and sisters on account of them. Their fortunes will be subject to dire vicissitudes. Their fiscal fortune do not remain constant. They are undoubtedly very good salesmen. They deride Religion and its institutions. As the 8th is 12th from the 9th, they may have to suffer reverses in luck and constant bickerings in married life are to be expected. Children may also pose problems.

The Effects of the 9th Lord in the Ninth House

As the 9th lord is in the 9th the native will have a long-lived & prosperous father. They are respected in society and known to be very lucky enjoying paternal legacy. They will be extolled as exemplars and their qualities will be a source of inspiration to others. Even their relatives gain immensely from their luck. Their father plays a pivotal role in their

development and progress. They will be intensely religious and charitable. They earn largesse from their foreign visits. They will have a cordially disposed spouse and good children.

The Effects of the 9th Lord in the Tenth House

As the 9th lord is in the 10th, the native will become famous & powerful. This is said to be a powerful Raja Yoga, a combination for political power. They will be blessed with a royal status in Govt or in defence. With their charming personality they will endear themselves to all. Wisdom and wit will be reflected in marital life. Sometimes they are shy and timid & sometimes they are loquacious and exhibit extrovert qualities.

The Effects of the 9th Lord in the Eleventh House

As the 9th lord is in the 11th and as this is a Dhana Yoga, the native will be above want. They will be blessed with influential friends. Father is also renowned and well off. Their capability is enormous in the sense they will leave their footprints in the sands of time by way of great achievements. Wealth beyond the dreams of avarice they will have. They are masterminds when it comes to execution of any plan with malice aforethought.

The Effects of the 9th Lord in the Twelfth House

As the 9th lord is in the 12th, luck does not come to the native. They may have to work very hard in life. Even then success do not come to them. Their father may leave them penniless. 9th lord in the 12th does not indicate a rich background. They may be faced with financial difficulties due to festivals and celebrations. They have to exercise caution and follow the principles of economic prudence.

THE LORD OF THE TENTH HOUSE IN THE VARIOUS HOUSES

The 10th House or MC is considered the most important house after the Ascendant. The calculation of the longitudes of the houses start with the calculation of the longitudes of the Ascendant and the MC. This is the formula used for calculating the longitude of the MC: $\tan K = \tan R / \cos w$ where K is the longitude of the MC, R is the mean longitude of the Sun and w, the Sun's maximum declination. The Tenth House deals with Profession, the important dimension in one's life. One becomes a success in the professional sphere, depending on the strength of the 10th lord and the 10th house. If the 10th lord is debilitated or weak, the professional life of the native will suffer. If he be powerful, professional success is indicated.

The Effects of the 10th lord in the Ascendant

Since the 10th lord is in the First, the native will be a workaholic and will come up the hard way to the top. They will be self employed and will have independent professions. If their talents are developed properly, they will be hailed as pioneers. Health problems manifest only during childhood. Their principle is "Slow and steady wins the race" and the progress they achieve will be steady and slow. They will have relations with powerful people, people who are related to politics. This combination is conducive to success in politics.

The Effects of the 10th lord in the Second House

Since the 10th lord is in the 2nd, the native is lucky as far as profession is concerned. Since the 2nd is 5th from the 10th, they will be successful in their professional spheres. They may develop their family business and if they suffer losses, they may wind it up. This is a combination that bestows fame according to astrological savants. A big patrimony may be inherited. Professional reputation and enhancement results as a result of hard work put in. While they overcome the impediments to success with determination, they go up in the ladder of fame.

The Effects of the 10th lord in the Third House

Since 10th lord is in the 3rd, part of the native's career will be spent in travelling. They may shine as speakers or writers. Brothers will be instrumental in their progress in the professional sphere. Rivalry with brothers and possible reversals as a result likely. Since

they are wedded to truth, they command respect within their circle. They will be well liked and there won't be any lack of cooperation and goodwill at the place of work. They may be beset by problems in profession as the 3rd is the 6th from the 10th. They will overcome these problems in time.

The Effects of the 10th lord in the Fourth House

Since the 10th lord is in the 4th, the native will be a versatile person with knowledge in various subjects. They will be renowned for their learning and generosity. They may shine in real estate deals and agricultural pursuits. They will wield political power and will be known as good mediators. They will have powerful friends who will help them in their hour of crisis. They will have a well decorated house & conveyances. Because of their wealth and leadership qualities, they will have followers and juniors who admire them. This is a powerful position for public life.

The Effects of the 10th lord in the Fifth House

Since the 10th lord is in the 5th, the native will excel in real estate deals and in speculation. They are inclined to Religion and Philosophy and lead a simple life with prayer and meditation. They are interested in learning from early childhood and adhere to Truth. They will be blessed with all the comforts of life. They will have powerful friends. As the 5th is 8th from the 10th, they will have reverses in profession and may be subjected to vicissitudes. They will have powerful enemies also who will try to block their progress and development.

The Effects of the 10th lord in the Sixth House

Since the 10th lord is in the 6th, the native will shine in occupations which are connected with the judiciary, hospital or prison. They will hold responsible posts. They will be known as impartial men and will be held in high esteem. There may be transfers and changes in their environment. They will subject to trouble through enemies. As the 6th is 9th to the 10th, they will have professional luck and people will recognise them as professionals. They will wield political power and have wealth beyond the dreams of avarice. Lucky breaks come to them automatically.

The Effects of the 10th lord in the Seventh House

Since the 10th lord is in the 7th, this is a powerful position for professional life. Their IQ will be above the average & they will be renowned for their communication skills. They will be blessed with a partner who becomes a cause for their career development. They may travel abroad for business. Their managerial abilities are well known as they fill their targets in time. They believe in people and in delegation. Hence all ventures initiated by them prove to be successful. As the 7th is 10th from the 10th, their professional fame will surpass all boundaries.

The Effects of the 10th lord in the Eighth House

Since the 10th lord is in the 8th, changes or breaks in career are to be expected. Anyway they will have a regal status in their profession. They may become mystics & choose the path celestial. They will be blessed with good longevity. They are noble-minded & high principled and uphold lofty principles. They will be well appreciated by their juniors & associates. As the 8th is 11th from the 10th, they will have high gains via profession. Their brothers also ascend the ladder of success.

The Effects of the 10th lord in the Ninth House

Since the 10th lord is in the 9th, the native will become a sage & a mystic. They will become exemplars and guides to those who walk the path celestial. Fortune will favour them generally and they will be well off. A hereditary profession will be taken up by them - viz that of a teacher, preacher or healer. Their father will play a dominant role in their

development and they will prove dutiful to him. They are basically altruists and charitable. They will shine as psychological counsellors. They will have a regal status and bearing and will be respected for their talents.

The Effects of the 10th lord in the Tenth House

Since the 10th lord is in the 10th, the native will shine in their profession as this position is conducive to professional brilliance. They may turn to asceticism during a particular stage in life. They respect their seniors and get respected thereby. People will find them trustworthy and they always prove to be good assistants who can be depended on. They can wield immense political power & always have contact with those in the Government. A powerfully posited 10th lord confers professional enhancement & reputation. People will look up to them for guidance.

The Effects of the 10th lord in the Eleventh House

Since the 10th lord is in the 11th, the native will earn merit & reputation along with money. They display a happy exterior always and show bonhomie and geniality. This earns them good reputation and goodwill among the public. They will be in a position to give employment opportunities to many a people. And this makes them the most sought after individuals with many friends. As the 11th is 2nd from the 10th, profession will fetch them immense largesse. Fame and reputation will be theirs. Professional enhancement indicated.

The Effects of the 10th lord in the Twelfth House

Since the 10th lord is in the 12th, the native is likely to reside abroad and will be beset with many problems and obstacles. They will be after Self Actualisation. They should be cautious in matters of tax or when dealing with government organisations. Beware of involvement with politicians which will result only in major loss for them. They may have a vocation linked to rituals and religion. Income may be from ecclesiastical sources. They may have many enmity & problems in profession. They are advised to turn to remedial measures for problem solution.

THE LORD OF THE ELEVENTH HOUSE IN THE VARIOUS HOUSES

The Effects of the 11th Lord in Different Houses

The Eleventh House is the House for the fulfilment of all desires. Labha or Gains is its main signification. The profit one makes in Life is dependent on the strength of the Eleventh House. Only if the eleventh lord is powerful, can one achieve success in any venture. If the eleventh lord is too powerful, anarchic qualities may manifest !

The Effects of the 11th Lord in the First House

As the 11th lord is in the First, the native can have immense wealth if he/ she uses his/her talents properly. They may not have the privilege of having an elder brother. They are best suited to a profession where rhetorical ability can be used effectively. Immense gains can be theirs if eloquence is used. As the ascendant is the 3rd from the 11th, they will have the help of younger coborns in the battle of life. They will be known for their valour & chivalry. They will have a good economic background. Fulfillment of all desires will be achieved by this combination.

The Effects of the 11th Lord in the Second House

As the 11th lord is in the 2nd, the native will have the help & guidance of his/her elder brothers. Harmonious relationship will be established with friends and elder coborns. Businesses partnering friends always bring good profits. They are altruists and charitable basically. They are also religious and spiritual. Friends & elder coborns help them throughout life. This is a powerful Dhana Yoga, a combination for immense wealth. The 2nd is the 4th from the 11th. Hence they will be blessed by conveyances & a good house.

The Effects of the 11th Lord in the Third House

As the 11th lord is in the 3rd, the native's main source of income will be music & poetry. Brothers help them throughout life and they will have lot of friends. They have undoubted skills and they are likely to enjoy fraternal bliss. As the 3rd is the 5th from the 11th, they will have immense gains of a high order. If they speculate properly they can earn immense wealth. That is high returns are associated with higher risk. The 5th house rules investments and speculation. Hence this advice. Elder brothers and sisters give not only advice but also financial help.

The Effects of the 11th Lord in the Fourth House

As the 11th lord is in the 4th, the native accumulates via estates, produce of the earth and rentals. Mother will be highly cultured and possessing an exemplary character. They will be renowned for their academic abilities. They will be blessed by a loving and charming partner. As the 4th is the 6th from the 11th, many a problem will have to be faced regarding business. Rivalry & enmity in the professional sphere can be expected. During the periods of business cycles, possibility of loss have to be countenanced. Real estate deals & other ventures are subject to vicissitudes.

The Effects of the 11th Lord in the Fifth House

As the 11th lord is in the 5th & aspects the 11th, the native will have immense gains and general prosperity. Children come up well. If they indulge in speculation they will get windfall profits as the 5th rules speculation. They are a follower of the principle "No prosperity without discipline". Hence they will observe many oaths & vows which enhances their development. Their sons & daughters will be dutiful & meritorious. They will climb the ladder of success and fame as Labha lord is in the 5th. Elder coborns will be cordially disposed.

The Effects of the 11th Lord in the Sixth House

As the 11th lord is in the 6th, money will be gained through litigation & running nursing homes. Happiness will be achieved away from the land of birth. They excel in service rather than independent business. Undue worry need not be caused by fiscal reverses which occur during business cycles. Good for them if they work under a good supervisor. As the 6th is 8th from the 11th, some problems should be expected in the area of profession. Rivalry and enmity from rivals and their machinations have to be faced. They are advised to resort to astro-therapeutic measures.

The Effects of the 11th Lord in the Seventh House

As the 11th lord is in the 7th, the native's spouse's people will help him/her considerably. Luck favours them in the professional sphere. They may go abroad and be on a world tour. They are advised to follow the principle "Economy is Prudence" as they lack economic prudence. Their judgement regarding expenditure have to be improved. People are confused about their economic management. As they are liberal minded & cooperative their spouse bosses over them thinking they are soft hearted. They have to crack down on people exploiting their liberality.

The Effects of the 11th Lord in the Eighth House

As the 11th lord is in the 8th, the native may be blessed with better longevity than his/her spouse. Their career will be subject to dire vicissitudes & they need not be unduly bothered about these vicissitudes. They should be careful about cheats & swindlers who approach them in confidence. As the 8th is the 10th from the 10th, they will be renowned for their professional work. They will be sought after persons having expertise. They may have to face rivalry & enmity in their sphere of work. Losses of a high magnitude may have to be countenanced. Elder coborns may not be that cordially disposed.

The Effects of the 11th Lord in the Ninth House

As the 11th lord is in the 9th, Lady Luck will favour the native & most probably will inherit a large paternal fortune paving the way for his/her success. Many houses & conveyances come under his/her control. They will be philosophically oriented and will disseminate philosophic instructions and literature. They are basically altruists and will set up charitable institutions. The political powers that be will honour them mainly because of their talents and their adherence to Truth. This is a powerful Dhana Yoga & can bestow immense wealth.

The Effects of the 11th Lord in the Tenth House

As the 11th lord is in the 10th, the native will excel in business & earn fame and reputation. Elder coborns will help them in their hour of need. As the 10th is 12th from the 11th, they will have to face losses and undue expenditure connected with business. Rivalry & enmity increases. They will have to fight immense adversity in the realm of profession. They have to follow the principle "Economy is Prudence". They will have immense educational gains and they get prizes or awards. They will have good friends who will always help them.

The Effects of the 11th Lord in the Eleventh House

As the 11th lord is in the 11th, the native will live a comfortable life with his/her partner, children & riches. They will have powerful elder brothers and friends who help them throughout life. They will learn from every incident day by day a knowledge that can be used for their advancement. From the perspective of Labha this is a fortunate combination. Labha lord in labhasthana is a powerful Dhana Yoga. Immense gains will accrue to them. They will be above want. Elder brothers and sisters attain high status. They gain as a result of their benevolence.

The Effects of the 11th Lord in the Twelfth House

As the 11th lord is in the 12th, the native is likely to lose wealth because of his/ her elder coborns. They may have desire to spend on things which are not essential in life. Money may be spent on gratification of the senses. They will associate with unknown groups and foreigners. They may have to spend much for their elder brother on account of his health. As the 12th is 2nd to the 11th, they will however have money.

THE LORD OF THE TWELFTH HOUSE IN THE VARIOUS HOUSES

The Twelfth House refers to Loss, incarceration, expenditure & Final Emancipation.

Hidden enemies are also indicated by the 12th. If malefics tenant the 12th house, unnecessary expenditure, ill health and sorrow are indicated. If the 12th house is tenanted by benefics, expenditure will be under control and there won't be any incarceration.

The Effects of the 12th lord in the First House

Since the 12th lord is in the ascendant the native will be of a handsome mein. He/she may be feeble minded and may have a weak constitution. They may not follow the principles of economic prudence. Breathing problems may be experienced. They frequently complain of minor problems of health as this leads to irritation. They will suffer from imaginary ills and unnecessary fear of death. Health problems manifest as 12th lord is not desirable in 1st. They are advised to follow thrift and economy. To be free from imaginary problems they are advised to meditate and pray.

The Effects of the 12th lord in the Second House

Since the 12th lord is in the 2nd, the native will be subject to dire financial problems. Irregular food habits take their toll. Lack of harmony at home will be experienced & their eyesight will generally be poor. They will ultimately find mental peace in matters spiritual. They are tactful persons and their presentation of unpleasant topics will be greatly appreciated. As the 2nd is 3rd from the 12th, their

expenditure will rise considerably. They will be helped by their younger co-borns. They will aim for goals spiritual and they will have to take to the dolorous divine way.

The Effects of the 12th lord in the Third House

Since the 12th lord is in the 3rd, the native will be shy and diffident. They may lose one of the brothers. They don't care for their personal sartorial getup and may appear shabby in front of people. Much of their money will be spent on younger co-borns. They are basically introverts and do not care to create friends and influence people. Since the 3rd is the 4th from the 12th, they will have the comfort and bliss of spiritual freedom. They will have spiritual guidance. Their younger co-borns may turn hostile against them.

The Effects of the 12th lord in the Fourth House

Since the 12th lord is in the 4th, the native will be mentally restless and unnecessary worries are created by their minds. Relatives turn hostile and they may have to live in a far away place. The landlord may torment them most of the time. The maintenance expenditure rises regarding vehicles & equipment. Loss may have to be countenanced regarding vehicles. Loss of comforts indicated. As the 4th is 5th to the 12th, spiritual progress can be expected.

The Effects of the 12th lord in the Fifth House

Since the 12th lord is in the 5th, delays or difficulties due to progeny or unhappiness from children can be expected. The native becomes spiritual minded & spends money on pilgrimages or religious donations to find peace of mind. They may suffer from mental breakdowns. In the name of Religion someone may extract money from them in their moments of weakness. As the 5th is 6th to the 12th, they will have to struggle hard for spiritual progress. Many obstacles and hindrances appear on the path to salvation. They are advised to turn to Bhakthi Yoga & Jnana Yoga for final emancipation.

The Effects of the 12th lord in the Sixth House

The 12th lord in the 6th is a Vipareetha Raja Yoga which gives wealth, fame and all sorts of comforts. As the 6th happens to be the 7th from the 12th and is an angle from it, the native will be lucky with respect to 12th house significations which are expenditure, incarceration and Final Emancipation. Regarding final emancipation, if they work hard in the spiritual sphere success can be theirs. Their enemies will be vanquished. Some unwise spending indicated. They are advised to control their anger.

The Effects of the 12th lord in the Seventh House

Since the 12th lord is in the 7th, a socially inferior person when compared to the native may become their partner. It will be highly difficult to continue the relationship unless major efforts are made. Later on they may embrace asceticism as separation can happen at any time. Their mind will be afflicted and even their learning. This is due to the fact that 7th is 8th from the 12th and damage is caused not only to the 7th house significations but also to the 12th house significations. Expenditure rises spirally and they feel that they are bound to terra firma.

The Effects of the 12th lord in the Eighth House

Since the 12th lord is in the 8th, the native will be above want & famous in their circle. They will spend a lot for a life full of luxury and they will have many subordinates. Legacy from a prominent person cannot be ruled out. They are interested in psychic sciences. They will be versatile with good qualities of head and heart. They will be renowned for their righteousness and will be recognised as persons with the gift of the gab. Since the 8th is 9th to the 12th, they will be lucky with regard to the 12th house significations. Reduced expenditure and spiritual progress.

The Effects of the 12th lord in the Ninth House

Since the 12th lord is in the 9th the native will find it difficult to maintain good relationship even with his/her own people. It is quite likely that they will live abroad and prosper there.

They may not spend much on spiritual matters even though they are noble hearted, honest & generous to the core. Family life turns out to be unpleasant as they think only about profit and loss. As the 9th is 10th to the 12th, they will be lucky regarding 12th house indications. Expenditure gets reduced & spiritual progress will be there. Luck graces them regarding things spiritual.

The Effects of the 12th lord in the Tenth House

Since the 12th lord is in the 10th, expenditure becomes unbearable as the native's social contacts are with people on a higher socio-economic pedestal. They cannot depend on paternal bliss. Their sons may turn hostile against them. As the 10th is 11th to the 12th, they will gain with respect to the 12th house significations. Spiritual progress indicated. There won't be any incarceration. They will have the contacts of the high & the mighty and the powers that rule help them when they are in deep trouble. They are advised to turn to Bhakthi Yoga & Jnana Yoga for deliverance.

The Effects of the 12th lord in the Eleventh House

The 12th lord in the 11th is detrimental to the native's business, profits & expenditure. Because the 11th is 12th to the 12th, many enemies are cultivated and only a few friends. They will have extravagant habits which have been picked up in a place far away from home. Losses at a critical time are inevitable. Regarding progeny there may be difficulties and delays. Unexpected losses may result as the Labha lord takes an adverse stance. Expenditure spirals as a result and spiritual progress is hard to come by. They may be subject to persecution by enemies.

The Effects of the 12th lord in the Twelfth House

Since the 12th lord is in the 12th the native will have to cater to the heavy expenditure for which he/she is the cause. They will spend lavishly for the pleasures of the flesh as the 12th rules Sayana Sukha or the pleasures of the couch. Spiritual progress can be expected after they become blasé.

XIII GRAHA - THE PLANETS

Graha is a Sanskrit word that means to grab, grasp, hold, apprehend. The nine grahas (planets) are the incarnating forces that bind the living beings to their karmas. These nine are namely Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu. The grahas hold the elements, namely, earth, water, fire, air and ether in the three realms of existence; physical, astral, causal to manifest the differentiated world.

Everything that exists, everything that is perceived through the senses, is ruled by the grahas. Naming everything that a particular planet rules is an exhaustive task so giving a few examples and interpreting the general characteristics of each planet will give one a general and informative idea.

The priceless jewels of knowledge are graciously given by Sage Parasara in the *Brihat Parasara Hora Sastra*

Graha literally means any heavenly body or point that can cast an impact on human affairs. It may be translated as planet for ease. Graha also includes lunar nodes (Rahu and Ketu) and sub-planets (upgrahas) which are not planets but no less effective than planets. The extra-saturnine planets (Uranus, Neptune and Pluto) are not included in the category of Graha. The lunar nodes are the orbital nodes of the Moon, that is, the points where the

orbit of the Moon crosses the ecliptic (which is the apparent path of the Sun across the heavens against the background stars).

Qualities of the Planets

In judging the qualities of the individual in the chart, we must note the qualities of the planets themselves. Even if most of our planets are in Fixed signs, a strongly malefic Saturn may give much mutability to the nature or cause our patterns to be broken, no matter how strongly we try to make them endure. In terms of the three qualities, the Sun and Mars are more Cardinal or active, liking to lead and to dominate. The Moon and Venus are usually more Fixed or passive, preferring to yield or to endure, but an afflicted Moon becomes very Mutable. Mercury and Jupiter are more Mutable or adaptable, liking change and development. Saturn in itself tends to be Fixed, tied to inertia; but its effect on other planets is to weaken them or tender them Mutable. The lunar nodes, Rahu and Ketu, also function as disruptive or Mutable forces, unless well-placed, in which case they strengthen the qualities of the planets they are associated with and can give Cardinal strength. We should also note the qualities of the houses in which the planets are located. In addition, it is important to note the particular planets in the signs of each quality. A Mutable Sun, say in Gemini, will give mutability to the will and character, even if the majority of planets are not in Mutable signs. A Fixed Mars will give a fixed energy and purpose, even if there are no other planets in Fixed signs. Hence, even if there is a relative balance of the qualities, the qualities will still have their affect according to the planets which they rule.

The list of nine graha (heavenly bodies or "planets"):

Abbreviation	Sanskrit Name	English Name	Represents
Sy or Su	<u>Surya</u>	<u>Sun</u>	<u>Soul</u>
Ch or Mo	<u>Chandra</u>	<u>Moon</u>	<u>Mind</u>
Ma	<u>Mangala</u> or Angaraka or Kuja	<u>Mars</u>	energetic action, <u>confidence</u> and <u>ego</u>
Bu or Me	<u>Budha</u>	<u>Mercury</u>	<u>Communication</u>
Gu or Ju	<u>Guru</u> or <u>Brihaspati</u>	<u>Jupiter</u>	the great teacher
Sk or Ve	<u>Sukra</u>	<u>Venus</u>	<u>wealth</u> , <u>pleasure</u> and <u>reproduction</u>
Sa	<u>Sanaishcharya</u> , Shani, or Śani	<u>Saturn</u>	learning the hard way. Career and Longevity
Ra	<u>Rahu</u>	Ascending/North Lunar Node	often described as a demon who does his best to plunge any area of one's life he controls into chaos
Ke	<u>Ketu</u>	Descending/South Lunar Node	supernatural influences

The three anchors of human incarnation are

- Lagna, the physical form or rupa

- Surya, the positive Will or Intention
- Chandra, which is Manas, which includes not only feelings but senses, images, perceptions - the Whole Mind

Chandra rules hopes dreams emotions fear aspirations imagery and all the other ocean of mental-emotional experience which is Manas. Chandra rules a huge territory!

XIV THE GRAHA OR THE PLANETS IN THE SHASTRAS

Graha is a Sanskrit word that means to grab, grasp, hold, apprehend. The nine grahas (planets) are the incarnating forces that bind the living beings to their karmas. These nine are namely Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu. The grahas hold the elements, namely, earth, water, fire, air and ether in the three realms of existence; physical, astral, causal to manifest the differentiated world.

Everything that exists, everything that is perceived through the senses, is ruled by the grahas. Naming everything that a particular planet rules is an exhaustive task so giving a few examples and interpreting the general characteristics of each planet will give one a general and informative idea. The priceless jewels of knowledge are graciously given by Sage Parasara in the Brihat Parasara Hora Sastra. In the following verses in Chapter 3, sage Parashara states about the grahas:

BPHS CH.3 V. 2-3. Parāśara: O Brahmin, listen to the account of placement of the heavenly bodies. Out of the many luminous bodies sighted in the skies some are stars, yet some are Planets. Those, that have no movements, are the Nakshatras (asterisms).

BPHS, CH, 3,V. 4-6. Those are called Planets, which move through the Nakshatras (or stellar mansions) in the zodiac. The said zodiac comprises of 27 Nakshatras commencing from Ashvini. The same area is divided in 12 parts equal to 12 Rāśis commencing from Aries. The names of the Planets commence from Sun. The Rāśi rising is known, as Lagna. Based on Lagna and the Planets, joining and departing from each other, the natives good and bad effects are deducted.

The following has been added by Santhanam stating what Sage Parashari has suggested:“Lagna is a very important point in the horoscope. It is the Rāśi that rises in the East, on the latitude of birth. The apparent rising of a Rāśi is due to the rotation of the earth on its own axis at a rate of motion, causing every degree of the zodiac seemingly ascend on the eastern horizon. Approximately two hours are required for a Rāśi to pass via the horizon, thereby every degree taking four minutes to ascend. This duration, however, is actually dependent on the concerned latitude.

Actually Sun has no motion. His motion is an apparent one, as viewed from the rotating earth. Other Planets, including the nodes, have v6thed rates of motion. The average daily motions of the Planets, which are not, however standard, are, as follows: Sun 1, Moon 13-15, Mars30-45, Mercury 65-100, Venus 62-82, Jupiter 5-15, Saturn 2, Rahu/Ketu 3. With such different motions, a Planet forms various Aspects with others. These Aspects through longitudinal distances have a great deal of utility in Jyotishya. This is what Mahārśi Parashara suggests to be considered.”

The names of the planets, their nature, governance, status, complexions, deities, genders, primordial compounds, nature, etc. are given in the following verses of BPHS:

10. Names of Planets. The names of the nine Planets, respectively, are Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu.

11. Benefics and Malefics. Among these, Sun, Saturn, Mars, decreasing Moon, Rahu and Ketu (the ascending and the descending nodes of Moon) are malefics, while the rest are benefics. Mercury, however, is a malefic, if he joins a malefic.

Addition from Santhanam till Sloka 12-13. When Moon is ahead of Sun, but within 120, she has medium strength. Between 120 to 240 she is very auspicious, (see Atishubhapred). From 240 to 0 she is bereft of strength. This is Yavana's view; vide P. 70 of my English Translation of Saravali. This view is, however, related to Moon's strength, or otherwise, while the waning Moon (Krishna Paksha, dark half) is a malefic and waxing Moon (Shukla Paksha, bright half) is a benefic. Should Moon be conjunct with a benefic, or receiving a Aspect from a benefic, she turns a benefic, even if in a waning state. As regards Mercury, we have clear instructions from Mahārṣi Parashara, that he becomes a malefic, if he joins a malefic. If waning Moon and Mercury are together, both are benefics.

12-13. Planet governances. Sun is the soul of all. Moon is the mind. Mars is ones strength. Mercury is speech-giver, while Jupiter confers Knowledge and happiness. Venus governs semen (potency), while Saturn denotes grief.

14-15. Planet cabinet. Of royal status are Sun and Moon, while Mars is the Army chief. Prince-apparent is Mercury. The ministerial Planets are Jupiter and Venus. Saturn is a servant. Rahu and Ketu form the Planet Army.

16-17. Complexions of Planets. Sun is blood-red. Moon is tawny. Mars, who is not very tall is blood-red, while Mercury's hue is akin to that of green grass. Tawny, v6thegated and dark are Jupiter, Venus and Saturn in their order.

18. Deities of Planets. Fire (Agni) (?), Water (Varuna), Subrahmanya (Lord Shiva's son, following Ganesha), Maha Vishnu, Indra, Shachi Devi (the consort of Lord Indra) and Brahma (?) are the presiding deities of the 7 Planets in their order.

19. Gender of the Planets. Mercury and Saturn are neuters. Moon and Venus are females, while Sun, Mars and Jupiter are males.

20. Primordial compounds. Jupiter, Saturn, Mars, Venus and Mercury, respectively govern the Panchabhutas, space, air, fire, water and earth.

21. Castes of Planets. Jupiter and Venus are Brahmins. Sun is a royal Planet, while Moon and Mercury belong to commercial community. Saturn rules the Sudras (4th caste).

22. Nature of Planets. Sattvic Planets are the lumin6thes (Sun & Moon) and Jupiter, Venus and Mercury are Rajasik, while Mars and Saturn are Tamasic.

1) **SUN – SURYA : SELF, SOUL, LIFE FORCE, ETERNAL CONSCIOUSNESS**

ओम भास्कराय विद्महे महाद्युतिकराय धीमहि
तन्नो आदित्यः प्रचोदयात्

The Sun is the Soul, Inspiration and Truth in the Astrological Chart.

The sun has many names :Surya – Ravi, Suraj - Assur - Savita - Aaditya - Arka – Vivasvat, Mihira, Meher, Mithra, Prabhakara, Martanda, Bhaskara, Bhanu, Chitrabhanu, Divakara, Mihira, Meher, Mithra, Prabhakara, Martanda, Bhaskara, Bhanu, Chitrabhanu, Divakara, Abhisumat .

"Brahma once recounted to the sages the 108 sacred names of Surya. The *Brahma Purana* lists these names and we reproduce them in nine groups of twelve names each.

- (1) Surya, Archana, Bhagavana, Tvashta, Pusha, Arka, Savita, Ravi, Gabhastimana, Aja, Kala, Mrityu.
- (2) Dhata, Prabhakara, Prithivi, Jala, Teja, Akasha, Vayu, Parayana, Soma, Brihaspati, Shukra, Budha.
- (3) Angaraka, Indra, Vivasvana, Diptamshu, Shuchi, Shouri, Shanaishvara, Brahma, Vishu, Rudra, Skanda, Vaishravana.
- (4) Yama, Vaidyuta, Jathara, Agni, Aindhana, Tejohapti, Dharmadhvaja, Vedakarta, Vedanga, Vedavahana, Krita, Treta.
- (5) Dvapara, Kali, Sarvasurashraya, Kala, Kashtha, Muhurta, Kshapa, Yama, Kshana, Samvatsara, Ashvattha, Kalachakra.
- (6) Vibhavas, Shashvata, Purusha, Yogi, Vyaktavyakta, Sanatana, Kaladhyaksha, Prajadhyaksha, Vishvakarma, Tamonuda, Varuna, Sagara.
- (7) Amsha, Jimuta, Jivana, Ariha, Bhutashraya, Bhutapati, Sarvalokanamaskrita, Shrashta, Samvartaka, Vahni, Sarvadi, Alolupa.
- (8) Anata, Kapila, Bhanu, Kamada, Sarvotamukha, Jaya, Vishala, Varada, Sarvabhutasevita, Mana, Suparna, Bhutadi.
- (9) Shighraga, Pranadharana, Dhanvantari, Dhumaketu, Adideva, Aditinandana, Dvadashatma, Ravi, Daksha, Pita, Mata, Pitamaha."

BPHS, Chapter 3, verse 23: The Sun has honey colored eyes, square body; he is of clean habits, is bilious, intelligent, manly and has limited hair on his head.

Cologne Digital Sanskrit Dictionary gives the meaning of a few names of the Sun or Surya as follows:

Surya means the sun or its deity (in the Veda the name Surya is generally distinguished from Savitri ... and denotes the most concrete of the solar gods, whose connection with the luminary is always present to the poet's mind; ... He is regarded as one of the original Vedic triad, His place being in the sky, while that of Agni is on the earth, and that of Indra is in the atmosphere)... he moves through the sky in a chariot drawn by seven ruddy horses or mares in the later mythology, Surya is identified with Savitri as one of the 12 Adityas or emblems of the Sun in the 12 months of the year, and his seven-horsed chariot is said to be driven by Aruna or the Dawn as its charioteer, who is represented without legs; the Sun, whether named Surya or Vivasvat, has several wives a symbolical expression for the number 12, the swallow-wort (either Calotropis or Asclepias Gigantea), epithet of Shiva.

Ravi means the sun or the sun-god, sometimes regarded as one of the 12 Adityas; name of the number "twelve" Calotropis Gigantea, the right canal for the passage of the vital air.

abhISumat means having rays of light "", radiant, bright, the sun

prabhAkara means "light-maker", the sun (du. sun and moon), the moon, fire

Bhagavata Purana 11.28.8: "The one who knows the secret of my words does not criticize not praise anybody, but moves in the world free from any prejudice or partiality, just like the sun."

King David speaking in Psalm 19: 4-6: "The sun lives in the heavens ... and moves out across the skies as radiant as a bridegroom going to his wedding, or as joyous as an athlete looking forward to a race! The sun crosses the heavens from end to end, and nothing can hide from its heat."

Saravali, Ch. 7-13: The Sun rules snakes, wool, hills, gold, weapons, poison, fire, medicines, kings. Aryas (or foreigners in general), river banks, forest, wood and Mantras.

Jataka Desha Marga, Ch. 1, Sloka 44:

The Sun is the soul of Kalapurusha; the Moon, his mind; Mars, his strength; Mercury, his speech; Jupiter, his knowledge and happiness; Venus, his sexual love; and Saturn, his misery.

The Sun and the Moon are known as kings; Mars is the commander-in-chief; Mercury is the heir-apparent; Jupiter and Venus are the ministers and Saturn is the servant

Brihat Jataka, Ch. I, stanza 1: The Sun, who is one of the Ashta Murthies of Siva, who forms the path for those who go to Moksha, who represents Atma for those who are well versed in Atmavidya, who accepts the results of the sacrificial rites, who is the master of Amaras and Jyotishas; who destroys, creates and protects the Lokas, who is praised in the Vedas in various forms, who is possessed of many rays and who is the lamp of the three worlds, may he grant us speech.

Phaladeepika, Adhaya II, Sloka 8 : The Sun is of a bilious temperament and is strong in bones in the body. He has a limited quantity of hair, and possess a dark-red form. He has eyes of a reddish brown colour. He is clad in red and has a square-built body. He is valiant and wrathful, and has massive arms.

Utrakalamrit, Slokas 22½-25½ (states the domain of the Sun): (1) the soul (2) power (3) intense severity (4) fortress (5) good strength (6) heat (7) splendour (8) fire (9) worship of Shiva (10) courage (11) thorned trees (12) being in royal favour (13) bitterness (14) old age (15) cattle (16) wickedness (17) land (18) father (19) taste (20) self – realization (21) skyward look (22) one born to a timid woman (23) the world of mortals (24) square (25) bone (26) valour (27) grass (28) the belly (29) strenuous effort (30) forest (31) half a year (32) eye (33) roaming over mountains (34) quadruped (35) king (36) traveling (37) dealing (38) bile (39) scorch (40) circular shape (41) eye-disease (42) body (43) timber (44) mental purity (45) lordship of the whole country (46) freedom from disease (47) the rulership over the Sourashtra country (48) ornament (49) disease in the head (50) pearls (51) lord of the sky (52) short like a dwarf (53) lord of the East (54) copper (55) blood (56) kingdom (57) a red cloth (58) a stone (59) activity in public (60) river bank (61) coral (62) strong at mid-day (63) east (64) mouth (65) long-standing anger (66) capture of the enemy (67) genuineness (68) saffron (69) hostility and (70) thick cord : all these relate to the Sun.

Phaladeepika, Adhyaya II, Sloka 1 says: It is through the Sun that a wise man out to ascertain about a person's copper, gold, ,father, anything auspicious, one's own self happiness prowess, courage, power, victory in war, service under the sovereign, glory any work relating to the God Siva, trip to forest or mountainous regions, taking an active part in Homas or Yajnas, temple, acuteness and enthusiasm.

When Surya is uchcha (in Mesha) or swakshetra (in Simha), genuine confidence is strong at birth. Surya well-disposed in Simha elevates royal entitlement and intelligent use of ethical principle. Surya in Mesha emphasizes warriorship, nobility, individual empowerment and self-determination through rational choice.

When Surya is neechcha (in Thula) or in a enemy rashi's of Vrishabha, Makara, or Kumbha, the confidence is low and the native seeks material substitutes for true faith. Surya's power to channel divine intelligence through individual reasoning is weakened in Thula (partnership) or Kumbha (large assemblies).

Mahadasha of neechcha Surya or effect of drishti from weakened Ravi may be characterized by low morality, incomplete reasoning, or falling sway to dominant others.

Domains owned by Budha (Mithuna, Kanya):Surya is neither helped nor harmed in the natural or temporal houses of Budha. Surya is welcomed there by Budha, who considers Surya to be His friend. (Surya however sees Budha as a neutral landlord.)

Vedic symbolism of Surya or The Sun

The Sun or Surya is pictured in a chariot having only one wheel but yoked by seven horses which included a mare. Often the horse is described as being only one but with seven heads. The seven horses are named after the seven colours:

1) Rochika (Orange) 2) Mochika (Violet) 3)Shukl (White) 4) Pita (Yellow) 5) Rakta (Red)
6) Nila (Green) 7) IndraNila (blue).

The Wheel is the visible form of the year which has 5 spokes joined at the centre which form a nave. There are three naves representing the triple nature of man: Physical,

Psychic and Spiritual. It also represents the three primary attributes of Nature : Rajas (activity), Tamas (Inertia) and Satva (harmony).

On the chariot the Sun sits as a dwarf. His body glows like burnt coopy and is yellow like honey. He has slightly red eyes, big arms, a neck like tortoise shell. He wears bracelets and ear rings given by his Mother Aditi and is adorned with a diadem.

Surya derives from the root words Sur, Swar and Sura. Sur means the Sun, a learned man. Swar represents the galaxy or the milk way; it stands for sound, the voice, a musical note, scale, tone or tune. Sura is associated with courage, valour and might.

The singleness of the chariot's wheel stands for perfect balance, non-dependence on external support and the tremendous speed with which it moves in Time and is associated with space.

The objective existence with the support of the three gunas requires the energy and vitality provided by Prana or the vital force circulating in the three nadis or nerves of the subtle body – the Ida, Pingala and Sushumna, entwined around the human spinal cord.

The three naves stand for the threefold extension of Time – Past, Present and Future. Trishan or the desire for bodily existence also arise from the three primary motivational impulses – Artha (wealth), Dharma (honour) and Kama (Pleasure).

The five spokes refer to the five bases on which the objective manifestation come forth:

- for the macrocosm they are the five elements: earth, water, fire, air and ether.
- For the microcosm they are the five sheaths i) Anamaya kosha (the physical body) ii) Pranamaya kosha (the vesture of the vital airs) iii) Manomaya kosha (the sensorial virtue) iv) Vijanmaya kosha (the cognital vesture) v) Anandmaya kosha (the vesture of beatitudes).

The duration in which these live and move are described by five various parameters, important for astrological considerations: i) Tithi (date) ii) Vaar (day) iii) Nakshatra (constellation) iv) Yoga (combination of stars and Karan (division of the day – eleven in number).

The five vital airs emerging in all forms of life are i) Prana – breath of life ii) Apana – vital air going downwards iii) Vyana – the life wind diffused throughout the body iv) Udana – the life wind which rises up the throat and enters into the head v) Samana – the vital air in the naval responsible for digestion.

The functioning of the human body for outward expression and inward reception of the impression takes place within the five organs of action (mouth, hands, feet, anus and generative organs) and the five senses (eyes, nose, tongue, nose and skin).

The various five-fold divisions, stated above, are represented by the five spokes of the Sun's chariot wheel and are integrated and act together with intelligence. The mind receives various impressions through the activities of the sense organs which are produced by the five elements. The movement of the Solar chariot on these five spokes imply that the central core of the physical as well as psychic existence is the Solar deity which command the

movement of all the forces in the Universe and guides our cosmic journey. The Sun is the Life Giver.

The eight Vasus personify the mighty natural forces of evolution.

The Serpent god leading the wheel is the embodiment of wisdom – the medium by which the “Churning of the Ocean” was carried out – the foundation of all creative deities and spiritual knowledge.

The Seven Solar horses represent the:

- Seven principles on which the Sun operates.
- Seven flames or powers of cognition
- Seven objects.
- Seven senses in the head.
- Seven oblations (knowledge) which operate in the various realms of manifestation. This enables the great yogis to practice their meditation and austerities in accordance with the vibrations of their specific Rays.
- Seven rays - the foundation on which all the impulses are expressed such as light, heat, electricity, magnetism, etc. Their operations in unison produce all actions on earth.
- Different state of consciousness
- Creative energies that give rise to the seven Prajapatis.
- Seven planets that arise from the Solar breathing
- Seven rishis
- Seven ever-youthful ascetics
- Seven worlds on the positive side.
- Seven worlds on the negative side.

The Solar allegory represents only a fragment of the inner knowledge hidden in the exoteric literature of the Sun. The Circle is the symbol of the absolute. The Sun is the absolute in the manifest of the world. In human society this status is enjoyed by the Monarch, head of the State or Administrative head of the region.

The basic principle is the circumference indicating the objective existence or everyday life of the individual receiving its sustenance from the central point representing the subjective or the central seat of power. Identification with the masses of people does not take place on the level of equality. Though there is a strong sense of aristocracy and certain exclusiveness, yet there is no feeling of animosity towards others. Under adverse conditions the impact of the solar power is dictatorial, aristocratic and despotic.

The Vedas worship the Sun, Surya, as the source of light for the entire world. But for the Vedic people, light is not a material force but a power of life, love and intelligence. According to the Vedas, the inner Sun is Prana or vital energy, which manifests through the breath. To increase our personal energy, both for physical health and for mental acuity, the best practice is Pranayama or breath control. Breath carries the subtle essence of speech, which is mantra. The best mantra for awakening the higher mind is the Gayatri mantra, which is a mantra to the solar light of consciousness to awaken our meditative mind (dhi). It brings us the Divine solar power of consciousness, love and prana. the supreme light of truth. We should remember the Divine Self in the Sun, the Prana that is the universal energy, and our role in the cosmos to bring the Divine light of knowledge into the darkness

of physical matter. This is not an issue of mere science and technology. It requires an inner science of Yoga and the enlightenment of the mind.

Some Basic significance of Surya

Surya's Bhava

In general, Surya flourishes in houses 1, 4, 5, 9, & 10. However, Surya will not flourish in domains temporally owned by Shani & Shukra.

Special case of Surya in karma bhava: In domain-10, in any rashi, Surya makes an independent actor & leader.

However, if Surya receives drishti of Shani or Ravi occupies a rashi of Shani, expect heavy conformist restrictions on the mode & style of Ravi's leadership. The confidence is reduced, and the native's path to social self-determination is frustrated. Not destroyed - but frustrated!

Navamsha rashi & other varga rashi

Surya always occupies two rashi's: His rashi in radix; His rashi in navamsha.

Surya's rashi in other vargas must be known to evaluate the areas controlled by those vargas. For Surya, Chandra, and Budha, navamsha characteristics must be assessed immediately, particularly if Budha or the luminaries are lord of the current Vimshottari dasha.

Combined effects

Most nativities feature some combination of rashi, bhava, & drishti effects upon Surya, which maintain the ego & belief systems in reasonably good balance.

A strong & confident Ravi usually receives some restraining aspect.

Surya in an unfavorable rashi usually receives a supportive aspect from a friendly planet.

Angular Relationships to other graha :Jataka Desha Marga, Ch. 1, Sloka 44 -:

- angle between Ravi & Chandra shows the emotional mind - do emotions flow confidently & easily as a result of positive thoughts & expression?
- angle between Surya & Kuja shows the rhythm of the native's physical, muscular activity - is the physical body responsive & free in movement as a result of positive ego-thought?
- angle between Surya & Budha shows acuity of speech - does speech flow clearly as a result of clean mental habits & positive self-image?
- angle between Ravi & Guru shows wisdom & potential for lasting happiness is the worldview balanced & inclusive due to compassion toward the Self?
- angle between Surya & Shukra shows sexual & romantic love - are love relationships validating & pleasurable due to self-confirmation in the eyes of the Divine?
- angle between Ravi & Shani shows how the individual executes his social duty - is the professional contribution to social welfare valued & rewarded by others due to positive self-worth in the belief system?

Personal & Social Morality

In addition to Domain-9, Ravi Graha is a central indicator of personal morality in radix & navamsha.

Domain -9 tells us more about religious fellowship, sacred vows, & the moral philosophy of one's guru or priesthood. House-9 shows the moral teachings of the father, specifically how we are to treat those who are not members of our family - those in the greater society who are different from us. Thus house-9 contains the native's social morality, his social behavior principles and - if Budha is strong - his articulation and justification of those social morality principles.

Surya by contrast is personal morality. Just as a monarch serves as an icon of social culture to his or her people by personally demonstrating social morality, so Surya in radix & navamsha shows the individual acting out their moral principles. Surya shows what (if anything) the native believes to be morally correct. Surya is the ethical center of the personality.

When Surya occupies His exalted sign of Mesha or His swakshetra/mulatrikona sign of Simha, the personality exhibits a highly developed ethical sensibility.

This does not mean that the native with a vigorous Surya position is morally correct in the eyes of others! As the case of Adolph Hitler (who has a super-powerful Surya) demonstrates, a person may be profoundly convinced of the righteousness of their ethical principles and from this unshakable conviction release the greatest possible Evil.

Neither the Righteous nor the Self-Righteous are shy or confused! The absolutely believe in themselves!

Surya is inherently concerned with social morality. The Surya-driven native is rarely uncertain. They suffer little ambiguity or or fear. They may be absolutely wrong, like Hitler, but they firmly believe in themselves, their choices, and their results. They are purists. They strive to promote - or, with Kuja, enforce - rational principles in full expectation that principled action will create a better world.

Intellectual Power, Rational Conviction

Ravi is literally "the light of day". Soma is the "light of night". Soma represents the gentle, subtle light of intuitive perception. Surya exhibits the vigorous, flamboyant light of rational argument.

Although Mercury and the Third House represent communication style and effectiveness, cultural fluency, facility of gesture, etc., it is Surya who controls intellectual power. A powerful Surya gives original thought, true genius. Unless Budha assists, this genius may never find verbal or literary expression. Budha should escape the range of combustion and be helpfully disposed in order for the genius to promulgate his/her ideas. However sheer conceptual power, the capacity to think in cosmic and universal terms, is the province of Ravi.

Confidence, Self-Righteousness, Flamboyance

When Surya is strong a person "thinks well of himself", regardless of public opinion. He has good reasons for his behavior and he is convinced he is right (whether he actually is, or not!) Strong, positive role for Surya suggests that the native feels deeply enfranchised to be "who they are" regardless of external confirmation of that right!

In fact, we might say that Surya's strength *per se* and His angle to Soma provide a "flamboyance index" which predict how aggressively rational a person might be. *Not* how "correct" their reasoning is or how clearly they articulate their personal logic (which is more a function of Mercury). And *not* whether their methods or conclusions are logically valid or culturally approved (which is more a function of house-3 and house-10). But rather, how self-confident and theatrically staged are the native's arguments.

Poorly informed & emotionally handicapped natives with a strong Sun will be aggressively dogmatic, promoting a small number of rational arguments very confidently. The local politician substituting loudly repeated slogans for a reasoned argument probably has a strong Sun. The beer-sotted neighbor holding forth on better ways to run his national government probably also has a strong Sun! So are totalitarian dictators like Adolph Hitler & Joseph Stalin.

Well-educated & emotionally developed natives with a strong Sun will be calmly and comprehensively reasonable, capable of understanding & appreciating alternative views, and still completely confident that their own well-planned position is correct. Such as the great theological minds of history, and the Enlightenment philosophers and working politicians like Thomas Jefferson who carried forth great rational principles of government. What they all have in common is their unshakable conviction - evidence notwithstanding - that they are right.

Charisma

Surya's vitality is an essential component in celebrity level "charisma", the magnetic attractiveness which draws interest & attention to one's performance, ideas, and style.

Highly charismatic people will exhibit, in addition to auspiciously houses & well-aspected Ravi, an auspicious Shukra or Rahu (usually conjunct Ravi) for physical magnetism, a positive Budha (close to Surya but not combust) and nice lagnesha (again, ideally, yuti Ravi).

Public Role - Career

Surya (along with karmaa-bhava) is a primary karaka for career. Empowered Ravi is the central component in the "Alpha male" personality, but Kujas & Brihaspati should also be strong for the total "lead wolf" behavior.

Father

Surya is **karaka for the Father** - physical father as well as spiritual father in the role of Guru, preceptor, mentor, and guide.

Conscious individuals will notice that the six-year Vimshottari mahadasha of Surya is a period of reconnection with the psychic, rational, and social aspects of the Father. This awakening may be pleasant or painful or both (depending on the Jyotisha characteristics of natal Ravi).

Consider Surya - in Radix, Navamsha, and Dwadashamsha - to show the core characteristics of the Father.

BPHS Ch. 7, Shloka 39-43 Indications from Bhavas: Dharma Bhava and the ninth from Surya deal with one's father.

Parashara in Ch. 7, Shloka 39-43 says, Whatever effects are to be known from the Karma and Labha Bhava be also known from similar bhavas counted from Surya.

Surya in the Marriage House

Surya in yuvati signifies that the native is socially identified with counseling, advising, negotiations, contracts, deals, legal profession, and balancing-harmonizing diplomatic relationships. The native is morally skilled at achieving cooperation and building alliances.

Surya provides objective intelligence about relationships. However, subjective intelligence about relationships maybe compromised when Surya occupies kalatra bhava.

Surya and Shukra are bitter enemies. In yuvati bhava, the natural house of Shukra, Surya produces a self-righteous, leadership-identified spouse, which harms the naturally Shukra balancing give-and-take of marriage.

A debilitated yuvati Sun provides a passive-aggressive spouse who manipulates to gain the leadership position.

Dignified Ravi poses a direct moral challenge to the native, from the spouse. The spouse needs to be Right. If the native is of an accommodating nature, perhaps such a union is possible to sustain.

Any rashi containing Surya in domain-7 is inharmonious for marriage, but a dignified Surya honors the public 'face' of the marriage by allowing the spouse to perform with intelligence in public roles.

It is somewhat easier, in a traditional marriage, for the woman to have Surya in domain-7. Should Surya have strength, the husband will be self-important, independent and wandering. However since the male is socially expected to run higher levels of solar energy, the natural balance and social acceptability of such a marriage may be only slightly frustrating for a traditional female.

Male Energy, Sun's Enemy Rahu: Surya is a source of energetic outgoing hot Male Energy; Moon is the opposite, incoming cool Female Energy. (Not to be confused with anatomical male bodies, which run a combination of Male and Female energies.)

Rahu the Darkener who causes eclipse of Surya is the greatest enemy of the Sun. Rahu symbolizes destruction of Dharma. (In traditional India Surya signifies a woman's husband; Rahu brings widowhood.)

Eyes

The Eyes of the Physical Body form windows into the Soul. Surya, Brightest Light onto the Earth, represents the eyes of the human physical body.

As well, His Light shines into the astral, mental, and spiritual bodies, giving them each Sight according to the subtlety of their particular vibration. A strong position for Ravi in the rashi/navamsha charts signifies bright eyes and rational intelligence as well as spiritual light in one's life during periods of Aaditya's lordship.

Inauspicious transits to Surya or periods of planets who damage Surya's rays may indicate damage to or struggles with the eyes. Healing practices such as yogic candle-light gazing, palming, and Ayurvedic treatments to heal the eyes will be effective during any possible inauspicious such periods.

Persons with a strong position of the Sun will always be able to improve their eyesight through intelligent therapies especially yogic practices.

Sun signifies the Atman, the Self of all beings, ego, the empirical self, body, general health, father, courage, power, vitality, sense of individuality, consciousness, creative intelligence, dignity, nobility, godliness, royalty, authority, government, organising power, personal magnetism, radiance, charisma, victory, honour, pride, ambition, leadership, inspiration, enthusiasm, zest, courage, creativity, general success, reliability, stability, personality, character, grace, generosity, respect for elders, doctoring capacity, places of worship, temples, town halls, palaces, forests, mountains, hillsides

Male, Fire, Bilious, Pitta, Bones, Sattva, Agni, Shiva. Rama avatar. Rigveda, Vedanta, Samkhya, King, Kshatriya, East, 22nd year.

When afflicted it signifies arrogance, wavering temperament, haughty, proud, jealous, over ambitious, irritable, angry, self-opinionated, dominating nature, extravagance, obstacles and difficulties, immoral and spiteful.

Physiology/Disease :Head, Brain, Right eye, Bile, Organ of voice, Physical heart, Arteries, Veins, fever, cholera, blood pressure...Diseases associated with Pitta

Surya in 12 Rashi

Surya's Friends are Chandra, Kuja, Guru;

Surya's Enemies are Shukra, Shani;

Neutral to Surya is Budha

Surya signifies courage, will-power, genius, and moral intelligence.

Surya's rashi significantly determines the quality & depth of the native's perceptions of right & wrong, as well as one's capacity for moral accountability and self-determination in society. Surya indicates how one was praised as a child. Several children within the same family may have radically different experience of their mutual father.

Surya in Mesha: Surya's ego expression depends on character of competitive, ambitious, athletic Kuja.

May be extremely selfish, or heroic, or both. Moral intelligence is extremely strong due to wide capacity for interior certainty & true confidence. (Sushuma nadi is wide open.) The native's consciousness is focused very tightly upon the physical body. May be a divinely inspired physician (Surya/Ashwini) or athlete. If physician, often a surgeon. Medical genius for blood, muscles, and the human head.

Visible public behavior psychologically driven by childhood memories of praise for heroism & moral nobility. Strongly decisive and receives much praise. However less inclined toward forming complex relationships, since the focus of this placement is powerfully vested in the Self. Keeps one's own counsel. Few colleagues or advisers. Marriage is somewhat one-sided. Needs a passive, follower type of spouse.

Can be self-isolating and incapable of accepting most human company, due to visceral intolerance for human weakness..Prone to narcissistic personality disorder, in which a Perfect false self splits from the imperfect natural self, and the natural self is rejected. In extreme cases, may fall prey to delusions of grandeur, racial hatred, and elitism. (Adolph Hitler).

Strives for the Personal Best. Life is a Challenge. Loves competitions (including war) & simply must win. Capable of extraordinary physical achievements if Kuja is well-placed.

Social role in relationship to athletics & competitions, but it depends on Mars whether native is oneself an athlete. Typically the sports competitions of youth mature into the business & power competitions of adulthood.Always out in front, challenging (not supporting) others toward better, faster, smarter, higher-earning performance. Cannot tolerate weakness.

Surya in Rishaba:Surya's ego expression depends on character of aesthetic, pleasure-loving Shukra. The rashi of **Surya's mutual enemy Shukra** is an inhospitable place for the moral intelligence of Surya.

Development path of the self-reliant ego is damaged by the deep attraction to accumulated wealth and the **flow of sensual pleasures** that is Shukra's agenda in Vrishabha.

Visible public behavior psychologically driven by childhood memories of **indulgent sensual pleasure & praise for sweetness.**

Not a decisive person, often under the sway of others. Can get involved in unsavory association through addiction to pleasures. Pleasant, companionable, & comfort-oriented. Usually more focused on wealth, comfort, beauty, sweets, & pleasure than on making ethical choices.

Morally "flexible" in pursuit of wealth & pleasure. Not averse to bribery. Ego-identified with accumulated wealth and the historical value that accrues to one's position. If educated, will have a special interest in the history of one's people. If Shukra is well-disposed, will enjoy life to the fullest.

If Surya is with Ketu, almost no moral boundaries. If with Shani, greatly constrained by hierarchies of wealth and invested power.

Surya in Mithuna: Surya's ego expression depends on character of conversational, planning, accounting Budha. Very mentalized, can be an apparent ideologue of any stripe but usually have no strong ethical convictions of their own. More concerned with staying busy & even distracted than with being Right.

They become associated with Causes as a way to stay mentally focused but not from the Heart, it's all from the busy Mind. Not overbearing. Superficial & chatty.

Surya + Shukra = photogenic. Thrives in media image environments where they represent the morality of the moment. Surya-Mithuna is attractive, has "sex appeal".

Visible public behavior psychologically driven by childhood memories of communicative enthusiasm & praise for speaking well.

Surya in Karaka: Surya's ego expression depends on the character of sensitive, intuitive location for Ravi. Gives a great urge to rationally support & defend the home, the mother/grandmother, and the land of one's birth. Chandra. Auspicious. Emotional thinkers. Works well near the ocean, regardless of the place of birth. Parental response to leadership.

Brings intimate personal passion into their public lives. If Chandra is beneficial, their public presentation will succeed in making a deep emotional connection to the hearts of the people. If Chandra fares ill, so goes their public life.

Surya in Simha: "Independent and Roaming." Self-confident & rational. Regal in attitude & in appearance. Favors red color garments and decor. Bejeweled. Elite. Courageous and commanding. Takes charge of a room, a stage, an army, a country. Impatient with the commonplace, conformist, and pedestrian. Intolerant of both excessive sensuality (Shukra) and oppressive fear (Shani).

Periods of Surya evoke extraordinary independence of thought and behavior, often characterized specifically by Simha's classic 'roaming in high mountains and jungles'. The father is self-confident and regal.

Explicitly concerned to express excellence in social ethics. Very independent minded, magnificent, undeniable entitlement to express one's personal intelligence. Generally unable to cede authority to others, even in supposedly cooperative contractual arrangements in marriage and employment. Needs to be in charge, often in a dramatic way.

Defining awareness of of noblesse oblige, the aristocratic responsibility for those above to care for those below. Can be patronizing & authoritarian, but also deeply compassionate. Visible public behavior psychologically driven by childhood memories of regal empowerment & praise for acting with authentic moral certainty.

Uccha Qualities in Mesha compared to Moolatrikona Qualities in Simha

Uccha Ravi: a Sporting or Battle-ready appearance.

Ravi /Mesha is marked by its natural nobility and extraordinary sense of personal entitlement. Uccha Ravi's sense of privilege may surprise outside observers.

The uccha Surya native looks like a noble warrior. This one carries the tool or weapon of his trade. The weapon is usually some metal implement. Uccha Surya's tools and weapons can range from a medical ambulance full of metal emergency equipment, to a technical ice-climbing axe, to a soldier's or hunter's rifle, to a cell phone for the "Wall Street Warrior" to make quick, aggressive financial trades.

Uccha Surya wears dark red and black clothing, or one is dressed in the battlefield colors of his specialty: the expensive business suit, the extreme sports technical outfit, the emergency responders uniform.

On the assumption that the way will be cleared for their dominating and superior performance, uccha Surya does not hesitate or delay. This one is positive & focused in the moment of opportunity. In truth, uccha Surya's confidence does clear a path toward success, both in the immediate moment (peak of competition, moment of kill, or brilliant medical intervention)

A bystander may see nothing special in uccha Surya's appearance or qualifications. Yet the Surya/Mesha native is born believing that one is **naturally the best**, the most inherently qualified, and the chosen winner.

Given their lack of distinguished appearance (except for a general reddish glow) it is easy to wonder how this native has achieved such an elevated self-opinion! Yet their unquestioning self-confidence generally leads to considerable public success in individual endeavors. Uccha Surya sees oneself as a winner and a **hero**. This one must win, at any cost. **Surrender is impossible.**

Mulatrikona Ravi: a Gently Regal Appearance.

If Surya is Mulatrikona ((1-10 degrees of Simha)) , the bystander can detect a **quiet dignity & moral certainty** in the personality, and a golden-red glow in the psychic aura. Often the Surya-Simha native is well-dressed; favors red-color articles of clothing; and wears many ornaments or jewels.

Mulatrikona Surya is especially distinguished by one's gentle & appreciative treatment of servants. In the modern world, where house servants are less common, most servants are encountered in the guise of the service class, who earn wages in restaurants & hotels, on airlines & in shops. A true monarch is deeply secure in one's superior position; and, from true confidence in the divine, the king or queen may extend full dignity to all those who serve one.

Simha (moolatrikona) vs. Mesha (uccha) is like King vs. Nobility

The key difference between Surya in uccha rashi (Mesha) vs. Surya in moolatrikona (Simha) = **noble vs. king**, individual winnings vs. the rule of Right.

Both roles require unshakable self-confidence. However, the noble works to achieve **individual empowerment & enrichment.**

The king, by contrast, works to maintain **the loyal respect of his people** and ethical practice in the state.

The king already has full earthly power. He works to maintain and refine an existing connection to the divine which manifests in royal authority. However the king has no equal and he does not need to compete.

The noble is usually one of a group of wealthy courtiers who provide military services to the king, using the resources of their privileged estate. These independent warriors will keep the spoils of their wartime conquests; and each new battle will bring additional profits. Warriors are not concerned with ethics nor do they have a long-term need to maintain a stable state. They live **from battle to battle, from prize to prize.**

Power of Kuja - too much success?

For full success of uccha Surya, lord Kuja must be auspiciously located and strong by rashi, drishti, and bhava. Uccha Kuja's drishti upon uccha Surya = one of the best configurations for self-entitlement, competitive success, and sheer bravado in time of war.

However, this native is so extremely self-confident that she/he asks no advice, nor accepts it. One can become isolated, dogmatic, and self-defensive as one's ability to interact sincerely with others starts to wane.

The more strength uccha Ravi gains via rashi, drishti, and bhava (and supporting placements in the varga charts) the less collaborative and cooperative the native will be. Thus this native may have trouble in completing educational programs, retaining employment, maintaining marriage, and raising children.

Extreme cases, tragic excess of Self-confidence

In the strongest cases, one requires complete freedom of thought & movement, eradication of criticism, and (if Kuja is strong) military obedience to one's naturally superior viewpoint and commands.

Super-exalted Surya is so deeply permeated with its own sense of entitlement that totalitarian dictators arise. In very extreme cases, suicide through self-righteous isolation, and sheer intolerance of the wrong-headed weakness of others, may result (see Adolph Hitler).

Surya in Kanya: Surya's ego expression depends on the character of conversational, planning, accounting Budha. _Very mentalized. Extremely detailed in their ethical belief systems. Elaborate programmes for manifesting their beliefs into social policy.

Visible public behavior psychologically driven by childhood memories of **careful observation & praise for following correct procedure.**

Very concerned with **medical health, debt-finance, and management of animosity & conflict** (attributes of Kanya, natural house-6). Sensitive to conditions which favor exploitation and/or dehumanization.

Takes a programmatic approach to elimination of social evils. Requires **accurate assessment of facts.**

If Surya and Budha are in Kanya, the native excels in **critical thinking.** One may serve as the power behind the throne for a more glamorous but less accurate leader.

Typically, a rigid, fact-oriented leadership style. One has carefully developed one's rational conclusions after much research and evaluation. After the plan is finalized,

Surya-Kanya is rarely able to see the value of other positions. (However, other graha may introduce more flexibility into the leadership style and into the social ego in general.)

Surya in Thula: Surya's ego expression depends on character of aesthetic, pleasure-loving Shukra. The Sun is badly damaged in Thula. Unless Ravi is rescued through neechcha bhanga, the native will be **blamed** for moral incompetence, lack of leadership capability, and pursuing sensuality when ethical integrity was needed.

When reversed through **neechcha bhanga**, Thula Surya becomes capable of the highest levels of executive leadership and extraordinary moral judgment.

Courage & moral intelligence at their lowest point. Under pressure from the balancing, Other-oriented agenda of Shukra. Understands balance & good design very well

Visible public behavior psychologically driven by childhood memories of **weighing & balancing, praise for losing one's identity through peace-making, and absorbing the cost of compromise.**

Surya's nature is self-defined and confidently independent; while Shukra requires coordination, sharing, & compromise.

Does not seek core ego validation from the divine. Rather, the native's self-confidence is **chained to the constant flow of validation from relationship partners.** Lack of clear inner sense of divine truth = absent moral compass = long-term moral uncertainty. If the partner is also morally weak, in love or business, the native will flounder. The native benefits from qualified moral guidance. Needs mentors, counselors, and ideally a confident spouse.

If this one is your employee, pair him/her in a supportive role with a more dominant-ego partner. Avoid exploitation, counsel toward teamwork and do not force this one to make independent decisions. Provide abundant human approval for best results.

The rashi of **Surya's mutual enemy Shukra** is a very inhospitable place for Surya. Depending on Shukra's dignity, native typically suffers low self-esteem and/or an unbalanced ego.

Neechha bhanga

Should Surya join Shani in Thula, in a kendra or a trinal house, the native develops a decisive, executive nature. The strength of this pair derives not from one's interior moral certainty (as for Surya in Simha) but rather on extraordinary attention to justice and balance in human relationships.

This form of executive intelligence can guide a large organization, through its deep awareness of the many individually balanced relationships which compose the total pyramid group.

Admittedly, the native does not know with certainty the true distinction between right and wrong. However, this one consults peers, holds meetings, and applies the principles of social justice to achieve a moral decision.

Surya/Thula has ability to compromise & get along with people. Agreeable, flexible, non-confrontational. Will compromise extensively in order to achieve harmony. Succeeds when partnered with stronger egos. Opposite of Surya/Mesha is dominant, heroic ego; social life

is "all about me". Without neechha-bhanga corrections, Surya-Thula ego is too weak to compete independently. Ego-identifies with partnerships & works according to the principles of the partner. Not a strong leader & not entrepreneurial, but a valuable and dedicated team-player in business.

Surya in Vrischika:

Surya's ego expression depends on character of competitive, ambitious, athletic Kuja. Understands secret knowledge & control through manipulation very well
Strong & vital position for Surya. Confident, energized, self-directed. If Kuja is empowered, this native is vigorously active. Authentic natural personal morality, drawing partly from intuitive healing powers. Spectacular intuition.

Visible public behavior is psychologically driven by childhood memories of penetration into secret terrain, & praise for making discoveries. Psychological insights make their life easy and allow them to control other people rather easily, if Kuja is auspicious. Gets a lot of power in life. Prefers to operate behind the scenes.

Surya in Dhanus:

Surya's ego expression depends on character of expansive, permissive, wise Guru. Assumes one's own local moral code is shared by all. Positive thinkers who believe in the power of Reason to solve all problems.

Understands religious rituals & humanistic teaching very well

Visible public behavior is psychologically driven by childhood memories of collective enthusiasm, & praise for savvy awareness of human character.

Enthusiastic about human progress & development. Wonderful teachers & coaches. International viewpoint. Often a cultural missionary, religious teacher or diplomat bringing the "good news" of positive expectation through reason & enlightenment to the masses.

Surya-Dhanau is famous for a hot temper. E.g., the sports coach having outburst on the field, the business executive with 'anger management' issues, or religious preachers having meltdown in the pulpit. While such outbursts are culturally accepted in some settings, it is inappropriate in many other venues, and this native may be criticized or sued in court for breach of public decency. Any planet under Guru's auspice can suffer hubris and grow over-confident. Good corrections & a balanced angle to Chandra must be in place to prevent excessive over-expansion.

Surya in Makara:

Surya's ego expression depends on character of survivalist, law-and-order Shani.

Attracted to the reactionary conservative political wings of all political parties, social movements, and religions. Driven by a need for safety (Shani) rather than a hunger for truth, Ravi suffers low moral integrity in Makara.

Understands social hierarchy & "the law of the jungle" very well.

As always, if Shani is dignified, the negative implications are reversed, and the native may -- with time and maturity -- display superior moral character.

Visible public behavior is psychologically driven by childhood memories of punishment for non-conformity, & praise for proper public behavior

Ravi-Makara seeks core validation from human organizations (Shani) rather than finding spiritual validation through the authentic divine presence (Surya).

Grants a defensive, conformist ego-personality distinguished by low self-esteem, hidden behind a narrow & parochial personal morality.

Subscribes to and acts from the default set of conservative practices within one's present-life culture. Visible public behavior psychologically driven by childhood fear of punishment.

A karaka for chronic, deep-seated physical illness as a result of "spiritual malnutrition" and public overcompensation for private immoral behavior.

Compensation behaviors, posturing, & "hiding" of the inner weakness seem necessary for social survival. The native adopts the social programming of a large organization (typically a religious one) in order to protect one's weakened inner life-force core (Surya) from withering and death..

If Surya and Budha, can be a mouthpiece for a simplistic, fear-based ideology (Shani) rather than a confident, regal, self-knowing sense of truth (Surya).

If Surya in kendra or otherwise strengthened, the leadership style = moralistic with ideological sermonizing and public displays of ritually conformist behavior. Naturally at home in large, conservative religious and government organizations

The native will parrot the moral rules of the organization (Makara) without personal inquiry or spiritual engagement. Public posturing. Lack of ultimate accountability. In a leadership position, this native is prone to self-doubt.

Politically (Surya rules politics) the native projects a leadership persona of strict adherence to principle; thus Ravi/Makara appeals to ideologues of any stripe, and to the common people, who fear for their safety

Surya in Kumbha:

Here is the polar opposite of Ravi's deep personal ethical intelligence in moolatrikona Simha. In Kumbha, Ravi's ego expression depends on character of Surya's bitter enemy: survivalist, materialist Shani. Moral integrity and courage to act from principle = at a low ebb. The heart is bone-dry. Personal ego is desiccated in Kumbha's rarified dryness. The social ego is entirely defined by one's role in the marketplace of goods and ideas. No higher principles are known.

Understands the common people, and their weaknesses, very well. "God must love the common people; He made so many of them"

Visible public behavior = psychologically driven by childhood memories of being ostracized and praised for making gainful associations.

Philosophically abstract, conceptual-networked Kumbha = a truly inhospitable rashi for Surya. Similar to the constraint as Surya-Makara above. Yet in Shani's stronger mulatrikona rashi, the solar channel for divinity into human-ness, ethically truthful, independent ego is abstracted into "just another member of the group".

Strengthens determination to achieve material gain.

Substitutes conceptual philosophical logic and strategic marketplace agenda for the authentic ethical motivation to validate the good in everyone.

This error leads to dehumanization in relationships, and mutual distrust within the group. The native does not trust those in one's company, nor do they trust the native. Often perceived as untrustworthy, due to lacking a moral foundation in life. Leads to dryness of the heart. Skin rash and nerve disorder.

Low willpower, low confidence & insecure social expression, can't handle conflict and wants to get along with everyone. Tends to be socially uncomfortable, edgy, perceived as disloyal. Despite talent & intelligence, generally not well-liked. The native's sense of self is considerably swayed by "peer pressure"; vulnerable to loss of personality through cult and organizational pressures.

In the Jyotisha literature, Ravi-Kumbha is often called "degraded" or "depraved". This result occurs because the personal ethic is dominated by the will of the masses, or by the will of the Assembly. Situational ethics similar to Surya/Makara but tends toward elaborate rationalizations & futuristic explanations rather than the simple expedient politics of Makara-Surya. Having no clear personal grasp of right and wrong, the native is not inclined to challenge wrongdoers & fancies himself a man of peace. Will study many belief systems without personally subscribing to any of them.

:If Budha is in Kumbha it indicates advanced conceptual intelligence for mathematics, electronics, & philosophical science. Charitable, humble & unpretentious, Surya-Kumbha identifies with the people, the masses, the plebs.

They identify with big numbers and big systems. Unfortunately, in their humility, all the depravity of the lowest classes seems sensible & excusable. Therefore, despite technical excellence, one may practice corrupt personal habits.

Surya is weak in His enemy Shani's rashi of Kumbha, where Ravi becomes a renegade. Despite their own need for authority, these natives have low tolerance for broader social rules, and like to function independently within the big systems they are bound to.

When Surya occupies the prestigious 10th, they are ego-identified with their Big System, yet also rule-breakers within their system. They are proud of their ability to evade the rules. They can get into moral and legal trouble as a result of their self-centered view that their personal value to the system is so high that they are exempt from system rules.

Surya in Meena:

Surya's ego expression depends on character of expansive, permissive, wise Guru..

Often arrogant, but for innocent reasons. Awful time management. Meena occupies 6/8 from Simha and 2/12 from Mesha - the two rashis which best support Surya -- so Ravi's results in Meena can be surprisingly difficult.

Seeks to enact universal ethical principles. Desires return to an imaginative, visualizing, childlike state of being. Leadership abilities compromised by sudden changes of vision, and disregard for long-term mutual responsibilities. Needs to play. Understands children & the imagination very well. May do great ethical service on behalf of children. One may attempt a cloistered religious vocation, but may be found ethically too visionary or vague in the application of principles of practice.

Visible public behavior is psychologically driven by childhood memories of vivid imaginary life and being praised for creativity in art & music. Good at seeing things from a dreamlike perspective.

Musical artists, travel or meditation guides (esp. in Revati), likes to work in charitable organizations or safe spaces such as children's summer camps, ashram or dormitory, spiritually oriented hospitals or healing centers. High capacity for psychic intuition, religious visions, and awareness of the presence of spirits in daily life.

Caring and concerned for the welfare of children and adults who temporarily or permanently stay in a childlike state of being. Often passionate environmentalists in the modern era; Mother Earth being conceived as a vulnerable child.

Social personality is kind & inclusive. Access to divine intelligence, good basis for personal faith.

May be somewhat overbearing in personal relationships, due to self-righteous personalization of principles of universal truth. However, this native is free of malice and will extend their help to many in this life. A mark of compassionate leadership. If a physician or other healer, special genius for work with the feet.

Surya in 12 Bhava

Surya shows the path of righteousness... and self-righteousness. Surya often 'burns up' the most basic matters of the house He occupies. Surya then propels the native to a higher, more rationalized and individualized level of self-expression regarding matters of His occupied house. Sometimes Surya 'burns up' all matters of the house except the very highest realms of consciousness.

Bhava 1: Bright, independent personality who must have things their own way. Highly self-directed if one matures morally & emotionally; otherwise, extremely selfish. Frequently indulged as a child. A favored son or daughter. 'Burns up' the physical body with pitta dosha. Digestion overheated. The complexion gains a reddish cast.

Wants recognition, & usually receives it. Surya casts drishti upon domain-7 giving the spouse a similar selfishness. Marriage partners remain independent, each seeking their own satisfaction with a self-directed agenda. Will not easily share resources with the spouse. This native is not good at sharing. Gives miserly character. Me-first.

If Ravi has dignity, much admired for leadership in one's profession. Will prosper in fields where command decisions & self-confidence are valued. However this native usually puts some unique twist on career, and may ignore race, class, or gender conventions. (E.g., by holding a position usually reserved for another group). A pioneer with their own unique style. If Kuja is favorable, excellent for politics & military.

This native may be incapable of imagining that his decisions could ever be anything less than completely right. If not appreciated in love or work, he will look elsewhere for recognition.

Bhava 2: Native imposes his personality very strongly upon his family environment. Ego intensity of righteousness & brilliant rationality enter the domain of historic lineage, art & music, accumulated wealth. In domain-2, brilliant heat of Ravi disconnects the native somewhat from history & tradition, positioning one as an independent judge of wealth & beauty. If Shukra is favorable, an aesthetic philosopher, with strong but distinctive artistic taste.

The face is strong & full of character, but unless protect by Shukra or Shani drishti may be disfigured through heat (e.g., sunburns). Model themselves upon the father in their own family. Assert their own style in family life. Moral philosopher: I Know Best.

Identified personally with wealth & beauty, but has a unique, unconventional style of expressing these. In weaker rashis (Thula, Makara, Kumbha) may identify with lower classes, & become a representative of working class beliefs & values. In strongest rashis (Mesha & Simha) identifies with elite values; & becomes an exponent of privilege & rank.

Bhava 3: Ego-identified with writing, publications, organizing information & ideas, historical memory & memorization. Public role as conductor of meetings/seminars, actor/producer, or journalist/writer.

Surya 'burns up' the sibling relationships and individualizes the mental process. Native excels in more public forms of teamwork & administration. Prefers to gain recognition in a business environment. Very pragmatic personality with an interest in unconventional business subjects or practices which he nevertheless rationalizes.

Puts the stamp of his individual viewpoint upon his reports: thus, makes a good inspector, evaluator, examiner, competency tester, etc. Not a creative person but one judge and evaluate matters of repeating, daily business and professional practice. Assists the acquisition of self-made wealth.

Bhava 4: Independent from the parents & roots. 'Burns up' the home. Resists bonding in order to go one's own way. Usually leaves the mother early. Wants to impose one's own style upon the home environment. Not much interested in bondage to the land, but does enjoy the prestige of property ownership. Abstractly patriotic; pragmatically self-protective. Frequently a teacher in the pre-university system. May excel in marine sciences & business connected to the oceans.

Adequately well-liked but never fully accepted by conventional family-based people, nor does one care to be. Good for focused studies on any subject; capable of handling emotionally painful or horrifying material because one is quite detached from it. Can be a gifted researchers of animal behaviors or human emotions; but if neutrality is excessive, can be dehumanizing & cruel. Lacks emotional sensitivity, but can be charismatic in the classroom or study center if Ravi is well disposed.

Bhava 5: Surya's hot, dry energy in domain-5 'burns up' wet, reproductive fertility and limits the number of children. Lacks empathy. Often childless. If children arrive, they are raised largely by others. Separation from children during Ravi's bhukti periods. Seeks dignity from the parenting role, but the children are willful & independent; little benefit is gained from one's investment in them.

Native needs a great deal of attention with applause, for which they perform with high levels of rational & ethical skill. Splendid for politicians & theatrical performers of all stripes.

A gifted game-player & almost always a fine teacher. If the rashi is supportive with good drishti, grows wealthy by market speculation & varieties of gambling. Creative, literary personality. Rational intelligence is much heightened. Loves amusements, luxuries, and praise.

Psychically intolerant of standardized, repetitive processes. Demands entertainments and innovation. Unconventional performance style, if excessive, can be arrogant. Likes to have fun. If less evolved, may have fun at another's expense. Narcissistic tendencies

Bhava 6: Surya in Ari Bhava is a tricky position that requires maturity & self-knowledge to handle well. The default truth is that moral problems caused by extreme selfishness will disturb most aspects of life, & matters of Surya's temporal house are filled with animosity & greed.

Opportunistic, unsentimental, not afraid to exploit others for personal gain. Malefic grahas in dusthamsha have material benefits because they promote realism; the native wastes no time in fantasies. Must be cautious of a tendency to dehumanize others' labor, & turn people into objects or resources.

Of course each native will have plenty more grahas in operation, so having Ravi in house-6 is not the kiss of death or even a sign of involvement in crime.

Rather, the native's intimacy with the divine is at a low ebb. They do not believe in prayer, except as a show of social conformity. Surya here rarely leads to real infamy, but the native acquires enemies through their gross selfishness & materialism. Aids wealth & wins lawsuits.

If in a friendly rashi and in good planetary company, Surya in domain-6 makes an ethical & respected medical doctor, esp. the leader of a medical practice.

Dignified malefics in Roga bhava are always good indicators of success in the clinical medical profession, with patients drawn from amongst all social classes but particularly the 'victim class' and the poor.

7th bhava:

BPHS Ch. 80, shloka 17-21 "If the Sun occupies the 7th bhava, the woman concerned is abandoned by her husband."

Hora Sara, Ch. 25, Shloka 28-29 Should the Sun be in the 7th house, she will be given up by her husband.

Hora Sara, Ch. 25, Shloka 31-32 "Should the Sun + Rahu be in the 7th house, the lady will have many husbands."

Hora Sara, Ch. 25, Shloka 37 "If the Sun is in its own house in the 7th house or in the 7th amsha, the husband of such a lady will be sensually disposed and soft in speech."

Unfavorable location for Surya because it brings hot, dry energy into the spouse-house. Surya feels attacked in enemy Shukra's natural house. Ego invested in outer mirrors, in the image reflected by the spouse, or images of travel esp. in foreign lands. House-7 is a travel house (along with houses 3 & 12) so this native is ego-identified with travel. They see themselves in perpetual movement. Divorce marker.

8th bhava: Surya is happy in Kuja's natural house presuming the rashi is supportive. Matters of Surya's temporal house will be destroyed, which is a good thing for Meena & Kanya lagnas where Surya is L-6 & L-12. For these 2 lagnas Surya in randhrasthana is a boost up - esp. for Kanya, where major obstacles from Aristhana such as enemies, debts, & disease - are neatly destroyed.

For other lagnas except Meena & Kanya, results will be mixed: prevents the karaka traits of Surya from manifesting; e.g., destroys fame, dampens self-confidence, reduces leadership power & harms the self-image. Does not disturb wealth, favors legacy & inheritance. Helps professions in healing arts & secret traditions, helps attorneys managing the affairs of the dead, & all involved in occult or tantra.

9th bhava: Native may be a professor or other position of success in the secular priesthood, e.g. the universities. The religious life is highly rationalized, tending toward skepticism, with a special competence in social ethics..

7th drishti to sahaja bhava helps small-group communications. Excellent for individualized writing tasks. An authoritative communicator.

Independent behavior vis-a-vis the father, and father's response may be authoritarian, "my way or the highway". Both the son and the father have strong and confident ego structure, they cannot live together for very long in the same house.

Father is arrogant, sure he knows best. Nevertheless there is filial respect and the father's reputation remains good unless Surya is badly fallen or some harsh drishti from Shani. Some difficulty in university and temple examinations, due to the native's highly individualistic viewpoint. One is rationally correct but perhaps one's motive is too transparently self-concerned.

10th bhava: Independence vs. conformity is a core polarity in human life. Tricky position for independent, creative Surya in Shani's house of conformism & social duty. Gives good results under the right circumstances.

Domain-10 is the peak of the social prestige pyramid. Strong grahas here will inevitably distinguish the native in public service. However the Surya-Shani animosity - these two planets hate each other - will manifest in career frustration & friction.

If Surya occupies Mesha or Simha, the native prefers expressions of personal genius rather than the well-admired but routine management duties imposed by Shani's house. Business success for the owner-operator type who has both creative power & administrative control, even if the business grows quite large.

Surya in 10th bhava becomes:

2nd-from-9th, wealth from guru-level guidance, from the father's tutelage, from credit for worthy actions performed in current and past lives.

3rd-from-8th, much professional communication regarding confidential information and hidden assets. A career in managing secrets.

4th-from-7th, property acquired through the spouse and business partnerships.

5th-from-6th, handsome & intelligent enemies. The father is knowledgeable about conflict and imbalance in human relations. The native or one's father may have romantic relations with servants.

6th-from-5th, animosity toward children and romantic partners caused by ego need to be in the leadership role. May act with hostility toward creativity and expressions of individual genius. Tends to move in lockstep with large organizations.

7th-from-4th, strong ego identification with the mother's people. Moral sense of Right based in contracts and promises according to the cultural roots.

8th-from-3rd, sudden, forced changes in the relationship with siblings and in one's own mental perspective. Mental illness or volatility in the character of the father.

9th-from-2nd, excellent fortune financially, benefiting from a natural wisdom in handling hoarded monies and recorded knowledge. Good fortune from remarriages of one's own first spouse.

10th-from-1st, strong ego identification with government and large hierarchical organizations.

11th bhava:

Harms fertility somewhat by casting a hot, dry drishti upon putra bhava. Socially identified with networks, profitability, opportunity; goals & achievements; participation in marketplace of goods & ideas. High-placed friends. Achieves his goals with confidence (presuming the rashi is good for Surya.)

Surya in 11th becomes:

2nd-from-10th, wealth from government and large, hierarchical organizations. Usually through salary, but also via the prestige of holding public titles which increase one's marketability by raising status. Prestige resulting from prominent, idealistic social gatherings such as fundraising or community leadership.

3rd-from-9th, writing & media communications about religion, esp. ethics

4th-from-8th, property through inheritance or joint assets of marriage

5th-from-7th, a handsome spouse (esp. beneficial for a female to gain a handsome male spouse, but spouses of both genders are radiantly attractive and social)

6th-from-6th, jealousy from enemies. Also one's enemies and one's father have pitta-related sickness of excess bile.

7th-from-5th, children's spouse, esp. the spouse of the eldest child, is strong-willed and independent (just like you!).

8th-from-4th, sudden, forced changes in education and in the childhood home, often related to illness of the father. Transformation of the cultural roots (often a move up in social class) via education.

9th-from-3rd, wisdom learning and moral development through education, esp. through reading, writing, and small-group discussions.

10th-from-2nd, Surya being a strong karaka for career, Ravi's presence in domain-11 indicates a career based in either accumulated money or historic knowledge.

11th-from-1st, moral-ego identification with networks of voluntary association; friends gathered for mutual enjoyment and profit. Career affiliation with community development; large complex systems; networks of association; and connectedness.

12th bhava: Vrihaspati's natural house is a hospitable resting place for Surya.

Presuming the rashi is supportive, Surya is karaka for the Soul, & Ravi benefits the spiritual development when in Vyayasthana. Not religious in the conventional ritual sense. Purely spiritual.

Likes to wander in foreign lands, usually with a rational purpose such as business trading or tourism. International perspective on all things; if Surya is strong this is the ruling international elite. Ego-identified with private agreements, closed-door meetings & under-the-table dealings. Since these are the daily doings of political advancement, politicians often benefit from Surya/12.

2) THE MOON OR CHANDRA

A few names of the Moon: Abja - Abdhinavaneetaka - Amati - Amritadeedhiti - Amritadyuti - Amritakirana - Amritaamzu - Anushnagu - Budhataata - Grahaagresara - Himarazmi - Mrigaagka - Sin - Selenia - Somaraaja - Zazaagka - Ziitarazmi - Zuci

Cologne Digital Sanskrit Dictionary gives the meaning of names of the Moon as follows:

Chandra means glittering , shining (as gold) , having the brilliancy or hue of light (said of gods , of water, and of Soma), the moon (also personified as a deity) , the most excellent among, a lovely or agreeable phenomenon of any kind, the eye in a peacock's tail L. ; the mark of the Vishargha (tantra), a kind of reddish pearl, camphor, water, Kampilla plant, a kind of sour rice-gruel, a hall covered only at the top , awning , canopy, cardamoms, Coccus cordifolius, Serratula anthelminthica , the light half of a month, the moon-stone, Monday

Soma means juice , extract , (esp.) the juice of the Soma plant; the Soma plant itself the climbing plant Sarcostema Viminalis or Asclepias Acida , its stalks were pressed between stones by the priests, then sprinkled with water, and purified in a strainer; whence the acid juice trickled into jars or larger vessels; after which it was mixed with clarified butter , flour &c. , made to ferment, and then offered in libations to the gods [in this respect corresponding with the ritual of the Iranian Avesta] or was drunk by the Brahmans, by both of whom its exhilarating effect was supposed to be prized and it was collected by moonlight on certain mountains; it is sometimes described as having been brought from the sky by a falcon; it is personified as one of the most important of Vedic gods , to whose praise all the 114 hymns of the 9th book of the RV. besides 6 in other books and the whole SV. are dedicated ; in post-Vedic mythology and even in a few of the latest hymns of the RV. [although not in the whole of the 9th book] as well as sometimes in the AV. and in the Br. , Soma is identified with the moon [as the receptacle of the other beverage of the gods called

Amrita , or as the lord of plants and with the god of the moon, a drug of supposed magical properties.

Abja means born in water the conch ; the moon ; the tree Barringtonia Acutangula name of Dhanvantari (physician of the gods , produced at the churning of the ocean) a lotus ; a milliard

Amati means "unconsciousness" orm , shape , splendor , luster , time , moon

BPHS, Chapter 3, verse 24: The Moon is very *windy and phlegmatic*. She is learned and has a round body. She has auspicious looks and sweet speech, is fickle-minded and very lustful,

Saravali, Ch. 7-13 : The Moon indicates poets, flowers, eatables, beads, silver, conch, salt, water, arrow, robes, ornaments, females, ghee, sesamum, oil & sleep.

UTTARAKALAMRITAM, SECTION 5, Slokas 25½ - 29: Relating to Action, Function or Doing of the Moon : (1) intelligence (2) flower (3) good perfume (4) going to a fortress (5) disease (6) Brahmin (7) idleness (8) phlegmatic (9) epilepsy (10) enlargement of the spleen (11) disposition of mind (12) heart (13) woman (14) good or bad (15) sourness (16) sleep (17) happiness (18) any thing watery (19) silver (20) thick sugarcane (21) typhoid (22) travel (23) well (24) tank (25) mother (26) impartiality (27) mid-day (28) pearls (29) consumption (30) whiteness (31) waistband (32) bellmetal (33) salt (34) short in stature (35) mind (36) ability (37) pond (38) diamond (39) Sarad Ritu (40) an interval of 48 minutes (41) facial luster (42) white colour (43) belly (44) reverence to Goddess Gowri (45) honey (46) fabour (47) joking (48) nourishment (49) wheat (50) pleasure (51) splendour (52) face (53) quick in thought (54) love of curd (55) mendicant (56) fame (57) beauty (58) strength at night (59) Westward-faced (60) learned (61) suline (62) getting a job (63) love towards West (64) the middle world (65) nine gems (66) middle age (67) life (68) eating (69) going to distant counties (70) disease of the shoulders (72) umbrella or other royal insignia (73) good fruits (74) good blood and vital energy (75) fish and other water born creatures (76) serpent (77) silk garment (78) good budding (79) shining (80) clean crystal and (81) delicate cloth.

Vedic symbolism of Chandrama or The Moon:

We have drunk the Soma; we have become immortal; we have gone to the light; we have found the gods
– Rig Veda 8.48

The geometric figure of the Moon represents two concave lines jointed at their extremities, depicting a crescent pattern, symbolizing:

- the early phases of the waxing moon
- the last stages of the waning moon
- shape of the moon during the later phases of the lunar eclipse
- indications of the surging emotions like the waves of the sea.

This figure indicates the psycho-mental state of the human individual. Increased attraction towards materialism makes one immersed in ignorance and thereby loses his grace. During the eclipse when the shadow of the earth (materialism) is cast on the moon (psyche)

and obstructs the (spiritual) light of the Sun, it symbolically emphasizes that due to demonic influence of Rahu, the human being is engulfed in immense darkness and ignorance. It is only after dispelling these Karmic forces the individual is free to return to the pure nature – the moon begins to shine once again.

The allegory of the churning of the ocean produced, among other celestial bounties, the immortalizing nectar and the Moon. The most suitable place for the Moon was the forehead of Lord Shiva and the Moon is known as Shiva-Shekar and from the crest of Shiva flows the immortal nectar which nourishes the Universe.

The nature of the Lunar influence is revealed by the names assigned to the Moon:

- Soma: nectar, symbol for invigorating lunar influence on terrestrial life
- Kumud pati : Lord of the Lotus, inspirational impact of lunar radiation
- Ausahd pati : Lord of the herbs
- Nakshatra nath: husband of the asterism
- Shwetajaji : drawn by white horses.

Kumudpati: The Lord of the White Lily. The lunar impulse controls and guides the growth and nourishment of the lily from its muddy (physical) bed, through watery (emotional) and airy(mental) states of existence (consciousness) which finally leads to its flowering of purity and freedom. This signifies the human response to the “celestial ambrosial rains of the heaven” which imparts the divine intoxication and draws the individual towards purity and freedom of Divine Wisdom.

The mythological chariot of the Moon has three wheels and is drawn by 10 horses, divided into two groups of five, who are colourless:

- The three wheels represent the three primeval attributes :Satwa, Rajas and Tamas which induce the Soul to engage itself in the manifestation at different stages of evolutionary cycle.
- The horses divided into two groups of five each, represent the five senses (sensory organs) and five organs (motor organs). So long as the organs are directing the chariot in different directions there will be turbulence and disturbance in the proper functioning of the human being. When these horses are well coordinated and move in unison the movement of the chariot is swift and well-directed, These horses (senses) can be effectively controlled and directed only if the mind has a clear perception of the goal and Moon (the Soul – Jiva) seated in the chariot can lead us through the evolutionary cycle.

This direction for this journey comes from a source higher than the Moon. It comes from the Sun or the Self in whose radiance the Moon or Mind shines.

H.P. Blavatsky in “The Secret Doctrine” Vol III, p. 121, summarises this as follows: The Divine Spirit is symbolized by the Sun or Fire, the Divine Soul by water and the Moon, and that both stand for the Father and the Mother of Pneuma, the Human Soul or Mind, symbolized by wind or air. She states that “The importance of the Sun and Moon is indeed very great, and it is stated in the sacred literature that between the Sun and the Moon almost every occult mystery is imparted. The whole cycle of Adeptship and Initiation and all its mysteries are connected with, and subservient to these two, the Sun and Moon, along with the Seven Planets. Spiritual clairvoyance is derived from the Sun, while all psychic

states, diseases and even lunacy proceed from the Moon. The birth of Adepts and Initiates who represent additions to the Inner Government of the World is the most effective creative assistance imparted by the Moon and the Sun. The possibility of the Moon leading to nature's finer forces is so great that the occultists as well as the sorcerers greatly look forward to the favours of the Moon."

Some basic significance of the Moon:

1) The Past: Chandra rules the astral body which contains all memories that are typically labeled "the past". It is not normally realized that the past is a mirror of the future - but it is - so indeed Chandra also controls the future. The astral body precedes entry into the physical body and the astral body survives physical death, time and again. So, the astral body which is composed of psycho-emotional memories, is very long-lasting! Not eternal, but robustly long-lasting.

A child's earliest memories are of their mother and indeed, Chandra rules the native's mother, relationship to the mother, and overall emotional constitution. All action-reaction emotional patterns, from obsessive-compulsive to avoidance to projection, are grounded through the Moon. Moon with Rahu hypercharges the emotional memories, and indicates a vivacious mother. Moon with Ketu causes emotional withdrawal, typically due to a mother who "needs her space".

To understand a person's past, examine their Soma position in detail. "The past" is not a material reality, but it is a potent and often crippling psycho-emotional reality. Remember the past is composed of memories, and the core memory from our current lifetime is of life in utero. Memories from past lives create the current life. So - por supuesto - the Moon is our Mother and the Moon creates Life.

2)Happiness:The Moon's portfolio includes the full range of our psycho-emotional attachments. Chandra's characteristics define our mother (or whomever served as our childhood emotional sustainer). Chandra also indicates the nurturing container of the childhood family as a whole,& the unconditional acceptance (or not) we received from them. Ultimately Chandra signifies our emotional capacity to form relationships with others - partners especially, but also our parents& our own children.

Chandra does not represent the true Self (which is beyond the planets) but rather the social-psycho-sexual-emotional core of the ego.

Some reincarnations are blessed with awareness of two non-ego realms. They draw true peace from living either outside the ego - in the world of compassionate altruistic action -- or deep within the core of intimate divine communion -- which is buried in pre-ego childhood memory underneath the adult ego. These being are sheltered from much of the emotional suffering to which the normal ego-bound human is enslaved.

However, the more one is attached to that frail prison of ego attachments -- which is to say, the more one has been traumatized in childhood -- the more essential it is to understand the birth condition of the Vedic Moon.

Most of us reading this page will be treading somewhere along that path from total enslavement to ego- validation, to total freedom from all compulsions. We fondly hope that some person, relationship, or experience will come along& heal our deepest inner trauma. Understanding the complex implications of Chandra's role in rashi& (especially) navamsha varga will help one to understand that deepest hope, so as to light the way toward our goal of perfect wholeness.

3) Mother :Chandra is the karaka for Mother. First and foremost Soma indicates the birth mother, because Soma's influence begins in the uterine fluids of conception. A child who is adopted at birth or even much later will identify consciously with the emotions of their adoptive mother, but the birth mother has the primary subconscious emotional influence.

Other Mothers signified by Chandra include spiritual mothers such as Tara the Mother of Buddha, Mother Mary, spiritual preceptors such as Mother Superior in a nunnery, the Muse, and all goddesses of the Great Traditions.

Profile the Mother(s) from rashi, bhava, drishti, & other characteristics of Chandra in radix, navamsha, & dwadashamsha.

Although the 4th rashi from radix lagna, 4th navamsha, & 4th Dwadashamsha also yield important components of the mother profile, the key information about a person's mother, one's emotional needs& the behaviors one will exhibit when trying to get these needs met - is contained in Soma.

The ten-year Vimshottari mahadasha of Chandra is also a period of reconnection with the psychic, rational, and social aspects of the Mother. This awakening may be pleasant or painful or both (depending on the Jyotisha characteristics of natal Soma).

Soma is the strongest karaka for Mother, but domain-4 is complementary and secondary. Consider Chandra - in Radix, Navamsha, and Dwadashamsha - to show the core characteristics of the Mother.

General patterns of Chandra period include:

- if the Mother is still living, an intense period of interaction with her
- whether the Mother is living or not, mahadasha of Chandra attracts into one's environment numerous persons who resemble the Mother on many levels
- emphasis on 'reactive' rather than 'proactive' responses (infancy)
- if the native is an adult during the mahadasha, one may form an adult understanding the role that the Mother played in one's early personality and relationship development
- depending on Chandra's character, assignment to major or minor caretaking roles, and need to interact emotionally with those who are deeply dependent, cannot defend themselves, or cannot make their own decisions

- if Chandra mahadasha occurs in middle age, one may acquire dependent parents and need to 'parent the parent'
- strong emotionalization of the personality: powerful intuitions, needs, feelings, and emotional bonding

BPHS Ch. 7, Shloka 39-43: Whatever results are to be known from Bandhu, Tanu, Dhana, Labha, & Dharma should also be known from the 4th of Chandra, from Karka rashi itself, & from the 2nd, 11th, & 9th from Chandra respectively.

Moon is the natural lord of the 4th Domain. Read about bandhu bhava to gain a broader perspective on the Moon's portfolio.

In classical Jyotisha the Moon has equal or greater power to the lagna (ascendant). Accurate readings cannot occur from the rashi-lagna only. Accurate readings require *at least* two preliminary scans: first from the rashi-lagna, second from Chandra-lagna. (Then more detailed scans such as from the mahadasha-pati, from the karaka, etc. are also required.) In traditional India, where rural birth-times are unavailable or conflicting, accurate readings are often given from Chandra lagna alone.

Saturn conjunct Moon (Nishturabhashi Yoga)

Shani yuti Chandra [Saturn conjunct natal Moon] :

Shani controls physical-body survival while Chandra controls emotional-body survival. Shani sets conditional expectations for public success while Soma sets unconditional expectations for personal acceptance. When Shani occupies the same radix or navamsha house with the Moon, the conflict between these two different survival mandates produces:

- profound emotional oppression
- social conflict between personal needs and public rules
- troubled ego formation
- low satisfaction in love relationships

When Shani oppresses the Moon, the native has accepted a birth in which past-life karmic pay-off requires first Mother Trouble in childhood, and then Relationship Trouble in adulthood.

- Shani carries out our genetic mandate for individual physical survival through social conformity. Shani ensures that our group will protect us from tribal enemies and that our group will not ostracize or murder us.
- Shani enforces traditional behavior expectations upon individuals by imposing socially agreed consequences for non-conformist behavior.
- Shani applies punishments - in the form of restrictions to individual freedom - to persons who threaten the security of family custom, tribal practice, or the authority of formal legal systems.

When Shani oppresses Chandra by conjunction or drishti, the native feels profound self-criticism and intense loneliness, and suffers a repeating cycle of emotional deprivation trauma in the life.

If Shani is strong in Makara, Kumbha, or Thula in house 1,4,5,7,9, or 10 - the Shani/Chandra conjunction will give distinguished public service in the sober tasks of (respectively) public safety, public education, public festivals, public marriage, ritual traditions, and morality in public office.

Sade Sati: Seven and-a-half -The 7-plus year transit of Saturn across the sign preceding the Moon, the sign containing the Moon, and the sign after the Moon.

Cologne Digital Sanskrit Lexicon gives normal etymology: - saadi/saade = half"
saati = "seven".

Alternative etymology: sva =one's own , my own , thy own , his own , her own , our own , their own, one's own goods , property , wealth , riches

Dhe -to suck , drink , suck or drink in , take to one's self , absorb , appropriate
to give suck , nourish

sAti = end , destruction, violent pain

What is Sade Sati?

"Sade Sati" means "Seven and a-half", which is the duration of the three-rashi complete Saturn transit to radix Moon." The anglicized version can be spelled "sade saati" or "sade sati" or "Sadesaadi" or numerous other transliterations from Sanskrit.

Sadhe Sati lasts for 7+ years. The complete transit of Shani takes 29+ years. Therefore one-quarter of each 29-year Shani cycle is spent within the Sade Sati era.

Sade Sati slows one's progress in worldly affairs by generating psycho-emotional resistance in the people or environments with which one is trying to connect, communicate, control, possess, change, manipulate, or impress.

Normally Sade Sati creates a crisis or two, along with the general personal frustration and resistance, so that the person becomes rather worn down in the Sisyphus syndrome. If Chandra occupies Thula, Makara, or Kumbha, austerity is undoubtedly required, but results may be surprisingly constructive

Technically Sade Sati seven-year occurrence is broken into **three, 2.4-year sections:**

1. **"Dwadasa"** Sadhe Sati begins as gochara Shani enters the sign previous to your rashi Moon. "Gochara" (transiting) Shani remains in the sign previous to your Moon for +/-2.4 years. Challenges to identity and nourishment, may feel increasingly threatened with lack of protection & support in the world.
2. **"Janma"** Sadhe Sati continues in ****the most intense annihilating mid-section**** as Shani enters the precise sign of your rashi Moon for +/-2.4 years. Emotional trauma involving profound grief of involve separation from mother or separation from important protectors & feeders.
3. **"Dwithiya"** Sadhe Sati concludes as gochara Shani exits the sign following your rashi Moon. "Gochara" (transiting) Shani remains in the sign following your Moon for +/-2.4 years. These years are tough and lonely, but things get easier as the native locates alternative sources of identity, nourishment, and protection.

In the modern world, many changes both internal and external can be expected in a seven-year block of time. There will be emotional exhaustion and some lack of psychic nutrient

during Sade Sati, but there will also be invaluable life wisdom and strength from grounded self-reliance.

When Nishturabhashi Yoga (natal Shani yuti Chandra) applies, the effects of Sade Sati are very powerful.

Sade Sati effects in the 12 domains:

Worst effects when Chandra occupies a dusthana. Results are improved when Chandra occupies Thula, Makara, or Kumbha.

Domain 1: Lack of emotional support and nourishment to sustain one's vitality & unique body-based identity. In extreme cases, loss of the physical integrity through restricting the flow of waters within the body.

Domain 2: Lack of emotional support and nourishment to sustain one's vitality & unique body-based identity. In extreme cases, loss of the physical integrity through restricting the flow of waters within the body. Lack of emotional support and nourishment to sustain one's historical memory, relationship to family of origin, speech & sight, & accumulated wealth. In extreme cases, loss of the birth family, loss of speech or memory (such as dementia); loss of right-eyesight.

Domain 3: Lack of emotional support and nourishment to sustain one's mental activity, small-group and team process, business administration, relationship to siblings & communication. In extreme cases, loss of a beloved younger sibling or team-mate.

Domain 4: Lack of emotional support and nourishment to sustain one's physical, emotional and cultural security & protection. Loss of property, cultural validation, vehicle, or place of belonging. In extreme cases, loss of national citizenship, or loss of the mother.

Domain 5: Lack of emotional support and nourishment to sustain one's personal genius, intelligence, divinely inspired creativity, children, & fame. In extreme cases, loss of a child.

Domain 6: Lack of emotional support and nourishment to sustain one's bodily health balance, leading to loss of marital & business agreement, poverty, victimization, crime, physical & emotional toxicity & social conflict (including conditions of war). Loss of or through domestic animals, medicines, and crimes of every type. Loss through police action, bribery & corruption, bad loans, theft, jail time, and illness. Exacerbation of chronic lifetime internal conflicts, which manifest as conditions of physical, financial, & emotional illness. In extreme cases, crimes of war.

Domain 7: Lack of emotional support and nourishment to sustain one's core interpersonal relationship agreements, including counseling and advising partnerships. In extreme cases, loss of business partner or spouse.

Domain 8: Lack of emotional support and nourishment to sustain one's hidden assets, internal ("invisible") sexual-reproductive organs and the human endocrine system which supports sexual process, secret relationships, veiled healing & transformative practices. In

extreme cases, severe loss of hidden assets or loss of internal reproductive organs (such as hysterectomy).

Domain 9: Lack of emotional support and nourishment to sustain one's religious convictions, authentic personal spirituality & wisdom quality of knowledge.

In extreme cases, loss of spiritual blessings, loss of the guiding professor, guru or father.

Domain 10: Lack of emotional support and nourishment to sustain one's public dignity, reputation, & social leadership roles. In extreme cases, loss of professional standing or public disgrace.

Domain 11: Lack of emotional support and nourishment to sustain one's marketplace mobility, profit & income, networks of association, recognition in the assembly, membership in large groups of friends. In extreme cases, loss of the elder sibling.

Domain 12: Lack of emotional support and nourishment to sustain one's privacy, personal imagination, access to sanctuary & spiritual retreat. Loss through funeral expenses and long journeys. Losses through getting lost. In extreme cases, deportation from an adopted country, or imprisonment.

If the Sade Sati occurs during the Shani mahadasha, then its intensity is greatly amplified. For most people, the combination of Shani mahadasha with Sade Sati is quite frustrating, unless Shani has rare auspicious qualities.

Chandra - Mangala Yoga - Moon-conjunct-Mars

Definition.—If Mars conjoins the Moon, this yoga is formed.

Results.—Earnings through unscrupulous means, a seller of women, treating mother harshly & doing mischief to her & other relatives. With due respect to the ancient masters in the science, it has been found that Chandra Mangala Yoga acts as a powerful factor in establishing one's financial worth.

The earnings will generally be through such occupations as toddy contract, beer shop, bar, etc. One has to cater to the baser needs of men, but when the Moon and Mars are well disposed, the earnings will be through other approved means.

The yoga is said to arise by the association of Mars and the Moon but some feel that the yoga will also be formed if the Moon and Mars are in mutual aspect. For example, take the Moon in Taurus and Mars in Scorpio, or take the Moon in Cancer and Mars in Capricorn. These are excellent positions.

Chandra Mangala Yoga in the Twelve bhavas:

Bhava 1: Chandra-Mangala yoga in domain-1 gives some financial benefit in nearly any rashi. Special dignity and added income for business in physical body work such as sports professions, dancer or model, massage, and sexual activities. A sexualized person, also emotionally sensitive, socially popular but emotionally volatile.

Bhava 2: **Very profitable financially.** Chandra-Mangala yoga here gives financial benefit here in nearly any rashi. Special dignity and added income for business in record-keeping, historic preservation and historical materials, musician, dramatic speech performance, face and hair, storage and banking.

Bhava 3: Competitive in commercial business but rather reactive emotionally. One's teammates need to be quite accommodating of the volatility. "Changes the Mind" frequently. Good for emotional content in communication, melodramatic writing, short-term travels, and customer service in environments that change rapidly.

Bhava 4: Not good for the mother's health, may involve endocrine disease or other emotional illness. Emotional volatility and dramatic outbursts in the home. Severe Kuja Dosha in marriage due to Kuja's harshest 4th aspect, compounded by involvement of emotionally reactive Moon.

Bhava 5: Profitable. Chandra-Mangala yoga here gives financial benefit under most circumstances. Special dignity and added income from business in literature, performance art, speculation, and services for children. If Chandra or Kuja are in unfriendly rashi, may lead to the mistreatment of children. Abortions, therapeutic or natural

Bhava 6: May be profitable, but harmful to the mother's relatives. Anger. Good for sales of medicine, food and alcohol, hotel services. Excellent for police or social workers who deal with emotional volatility among the lower classes, the dispossessed, or exploited.

Bhava 7: Profitable, but emotional volatility in marriage & contractual relationships. Chandra-Mangala yoga here gives financial benefit through making agreements which have to be re-negotiated frequently. Good for attorney or litigator. Special dignity and added income from business in making contracts & agreements, marriage, partnerships, and alliances, weighing and balancing.

Bhava 8: Good for mining & harvesting of many types of hidden-assets, especially underwater. Probably too volatile to remain long in marriage. One may discover that the spouse's contribution to the joint funds of marriage has been destroyed. Unrecognized subconscious need for sudden, forced changes. Excellent for professional who can deal with catastrophic emergencies, including complications of childbirth.

Bhava 9: **Very profitable financially.** Chandra-Mangala yoga here gives financial benefit here in nearly any rashi. Special dignity and added income from business in universities, temples of knowledge, ambassadorial missions, spiritual teachings and religious rituals, all guru activities.

Bhava 10: **Very profitable financially.** Chandra-Mangala yoga here gives financial benefit here in nearly any rashi. Special dignity and added income from business in public service, government and institutional leadership, iconic public positions, director of organizations. Does the best work at the helm of very large hierarchies.

Bhava 11: **Very profitable financially.** Chandra-Mangala yoga here gives financial benefit here in nearly any rashi. Special dignity and added income for business in marketplace activities, buy-sell, community development, interconnections between linked networks of

association. This native knows a breathtaking number of people, many of them financially influential. The methods may not always be ethical, but financial success is assured/

Bhava 12: Kuja Dosha. Volatility in marriage. Potential for sexual abuse. Native suffers disturbing dreams. Profits through libraries, research laboratories, creation of safe/sanctuary space, psychotherapy, privacy, imagination, building of residential schools with dormitories, other commercial involvement with fantasies, private imagination, sleeping & dreams. Dangerous but profitable travels in foreign lands. Danger of drowning.

Chandra and the other Grahas

Soma is reflective, absorptive, & accommodating.

Soma psycho-emotionally sensitizes the grahas He is with.

Chandra is a planetary friend toward Surya & Budha; Chandra is neutral toward all other grahas. (Chandra has no enemies.)

Chandra and Surya: Chandra-Surya yoga is generally favorable.

This native seeks emotional identity validation through ethical action, public leadership & approval, & advancing the dominant cultural style. All yogas involving the Moon give a tendency to project one's feelings upon others. Surya indicates rational thought, decision-making, & public identity through ego activity. This native will project their own thoughts & beliefs upon others, presuming that everyone shares or wants to share their own mentality & their beliefs. The native may appropriate the rights of others, in the mistaken belief that one's own perceptions are more true because they are more ethical, or more "reasonable".

The native is born under a "black moon." Soma yields power to Ravi, giving the native stronger rational abilities & less well developed emotional perception. They will follow the path set by others & assert the moral righteousness of their group against others. Can be quite self-righteous. Personal identity is slightly weakened but ability to compromise & accept social direction is strengthened. This native generally gets along well with others in their group & has less emotional conflict in life, largely due to reduced sensitivity to others' feelings. Pleasant and sensible person as a rule. Emotional mandate toward ethical action, unless Surya is compromised.

Chandra and Kuja: Chandra-Mangala yoga is generally favorable, but it can be problematic if either Chandra or Kuja are inauspiciously placed. This native seeks emotional identity validation through success in sport & business competition.

Brings wealth via hard work & emotionally attuned business sense.

The physical body is blessed with athletic beauty, in all houses except dusthamshas.

The wealth yoga can occur in any house, with the strength of Kuja being the greatest predictor of wealth. However, houses 1,2,5,9, and 11 are the strongest placements.

Native is impulsive emotionally, enjoys one's body, stays fit or is at least quite conscious of one's appearance.

Women with this yoga tend to have an abundance of yang energy, which is to say they are ambitious, competitive, sexual, physically oriented, & enjoy public contests.

Generally very successful in the outer society. Goal-oriented. Better leaders than followers. Contribute value & are well rewarded materially for their work. In houses 2, 5,

9, & 11 this yoga builds significant material wealth. However one may not be so happy in private relationships, where one suffers the effects of selfishness & impatience.

Much depends on the rashi & bhava involved. Excellent material results in Makara, Mesha, & Vrischika where the native achieves a high position & wealth through productive, energized, disciplined efforts. In rashi of Shani, will be attracted to large organizations. In rashi of Kuja, success through competition, metals, & heat.

When in Karkata, may be too emotionally volatile to be productive & in fact becomes a disruptive force. Physical exercise is essential for happiness. Ideally this native will be always involved, at least casually, in a competitive sport.

Chandra and Budha: Chandra-Budha yoga is generally neutral. Gives confusion when Budha is weak. Gives intuitive acuity when Budha is strong. Descriptions below also apply to Chandra-Budha in mutual aspect.

This native seeks emotional identity validation through mental activity, intellectual discrimination, & perceptual development.

This yoga energizes the emotions & sensitizes the thought process. The person is usually a quick thinker, may be somewhat impulsive in reaching conclusions, but is often intuitively correct even when their reasoning path is quirky.

If located in a trine or kendra, Chandra-yuti-Budha is generally auspicious. If Budha is uccha or swakshetra, the native is remarkably intelligent & may annoy the less gifted with the speed of their talk, & rapid conclusions. If Chandra is well disposed, the native is very sensitive to children & beloved by them. Makes a wonderful teacher, parent, & coach. The native is typically an excellent 'facilitator' who is able to respond to group emotions even while speaking clearly. Flourishes in any of the communicative arts, especially writing.

If neither Budha nor Chandra is well disposed, the native can be emotionally reactive & immature. Snap decisions, aggressive criticism, & even clinical narcissism can emerge for this emotionally handicapped native who demands simple answers to complex questions, & lacks self-reflective capacity. Chandra-Budha in Vrischika can mature into shamanistic channeling with good tutoring, but the native is also prone to angry outbursts. In Mesha, the native is immature & demanding, lacks reflection. In rashis of Shani, withdrawn & conventional communication style. In rashis of Guru, Surya, or Chandra, vibrantly positive & sensitive style, but may lack realism.

Chandra and Guru: Chandra-Guru yoga is generally favorable. This native seeks emotional identity validation through physical fertility, through involvement in lives of their children or their works of art, & through maintaining a positive worldview

Generally pleasant & cheerful folk unless either Guru or Chandra is damaged. Although their "heart is in the right place," this native may be prone to a "Pollyanna" type of excess optimism. Positive view may filter out authentic but negative information, giving pretty but inaccurate worldview. Their glass is always half-full :)

Like all yogas involving the Moon, it gives a tendency to project one's feelings upon others. Tends toward a super-optimistic projection that more realistic souls in their environment may find hard to take. Yet, overall, their overbearing emotional projections are more helpful than harmful in this weary world.

The native craves wisdom but because they ignore negative perceptions, they may project a need for everyone in their environment (especially family members) to display a cheerful optimism & full agreement at all times.

Strong compassion & charitable instincts if the intellectual capacity is well developed. Otherwise tends toward humanistic sympathy or pity for those less fortunate.

Brings good fortune into the native's life. Frequently more than one mother. If Chandra-Guru-yuti-Rahu, may bring several mothers from different cultures who all help the native in different ways. (Karakas for beneficial cross-cultural adoption).

Strong humanistic tendencies & maternal instincts make a wonderful caretaker. If connected with lagna/lagnesha, gives an abundant physical body with large breasts.

If the nativity shows no other source of social identity, Chandra-Guru can make a "breeder" whose sole emotional validation comes from enacting their reproductive powers.

In rashis of Shani may be emotionally constrained: gives problems with mother, & wants to care for others but fails due to inadequate early mothering. In Karkata rashi, highly auspicious for wealth, children, & home. Generally very nice people, whether they are effective in the world or not.

Chandra and Shukra: Chandra-Shukra yoga is generally less favorable. This native seeks emotional identity validation through beauty & pleasure; material wealth & harmonious environments; & their ability to attract lovers & admirers. All yogas involving the Moon give a tendency to project one's feelings upon others. Chandra-Shukra natives tend to project their own love of beauty & balance upon the world. They may have trouble accepting that others are not so interested in the aesthetic level of perception, & be perceived as superficial or dilettantish aesthetes.

Enjoys the company of women & forms balanced partnerships easily with persons of all ranks. The mother is also fashionable & socially attractive (although harsh drishti can limit both mother's & native's beauty).

Native is typically sociable & pleasant natured. Strongly identified with marriage & business partnership. If marriage is problematic will instinctively create other partnerships to channel their relationship energies. Excellent intuitive sense of design but may be "slave to fashion", unless practical Shani casts a limiting drishti. Likes to be in arts & architecture, where their perceptions are appreciated. Excellent adviser & loyal partner. May spend lavishly on personal beauty & decorating their home.

Chandra and Shani: Chandra-Shani yoga is generally unfavorable.

Performance pressure or separation from the mother. The stronger Chandra's character, the more likely that Chandra + Shani will indicate early childhood death of mother, e.g. Soma-Vrishabha, nearly always. This native seeks emotional identity validation through enforcing rules & regulations, strengthening social conformity systems, & (sometimes) oppressing others. Gives good moral character in re: human law (not divine law). Natives are rule-bound emotionally - usually from having survived major childhood trauma.

Austerity and communal conformity may be the only way one knows how to live, but life may nevertheless always be uncomfortable. All yogas involving the Moon give a tendency to project one's feelings upon others. This native projects their feelings of oppression,

restriction, scarcity, poverty, exposure, lack of trust & emotional abandonment upon others. They fear authority but also crave it. Conservative, authority-oriented personality.

Unhappy childhood, full of heavy responsibility & inadequate protection or support. With other malefics, this yoga can result in emotional exploitation, & in the company of other evil grahas may signal an oppressive perpetrator who was himself exploited in childhood. Tends toward spinal pain in the physical body which expresses this emotional reality of lack of support, heavy guilt, feeling overburdened etc.

A deeply compromised emotional life in which one carries the burdens of others. Almost always inadequate parenting, esp. from the mother. In intimate relationships, tends to parent the partner. Similar effects to Shani in lagna or Shani drishti to Chandra, but more emotionally profound & acute. If Shani, Chandra & lagnesha are all in lagna, the native may be physically & socially powerful but deeply oppressed emotionally. The native will not normally harm others, but rather feels an underlying lack of support throughout the incarnation, which becomes acute during each sade saati.

General effect is similar to a lifelong sade saati. Associated with death of the mother if the first sade saati or Shani mahadasha occurs early in life. May have several substitute mothers; none of them very effective; & may produce children but will experience emotional blocks in connecting to them.

With Kuja, does well in military & dangerous settings. With Guru, an authoritarian teacher. (If Guru is auspicious, a firm but compassionate educator.) With Shukra, very pretty but one's beauty is exploited & eventually one exploits others.

Chandra and Rahu: **Impulsiveness**. Chandra-Rahu yoga is generally unfavorable, but it can yield excellent results when yuti a strong benefic. This native seeks emotional identity validation through getting attention, being recognized as special or charismatic, & having strongly desirous feelings toward others. Associated with mental illness and emotional volatility. The native may be exceptionally impatient to realize one's desires, and emotionally incapable of accepting delay.

Amplified need, strong material desire nature. The native is passionate about life & plunges into relationships with full-on healing powers. Tendency to overwhelm the people around them, especially intimate partners. Extremely sensitive & controlling emotionally. Projects their feelings upon others. Can be psychically invasive, but also charismatic & full of vitality & charm. Likes to stimulate the feelings of others & take psycho-emotional risks.

Women with this yoga will self-identify with their maternal nurturing powers. The impulsive qualities of Rahu/Chandra promote early motherhood & often an immature, reactive & invasive style of parenting. However the Rahu/Chandra native experiences the act of invading another person's aura as exciting, nurturing & ego-validating. Typically the native's dominant parent, usually the mother, also lacked boundary consciousness & felt free to project their own feelings & perceptions upon the child. The native replicates this with their own children.

Life with a Rahu/Chandra person can easily become a 'soap opera.'. This yoga generates a deep need for intense, repetitive, reactive, & volatile relationships with emotional intimates (parents, children, lovers) that is never satisfied. The need for emotional excitement cannot be satisfied but rather "reiterates" in perpetuity.

Unfortunately due to the obsessive-compulsive nature of "get it now" Rahu, the cycle is rarely broken by mature consciousness. In extreme cases involving Shani, Kuja, or temporal malefics, the mother may be so addicted to invasive control that the natural maturing separation of her children is perceived as a threat to her survival.

This extreme dependency on one's projected self-image as a nurturing, protective mother (which cannot be sustained as the child grows independent) may lead to clinical conditions such as 'Borderline' Personality Disorder. The more common manifestation is a restless desire for intense emotional contact and validation as a super-parent.

For these natives, demand for a deeper satisfaction penetrates all of life. The native may be charismatic, creating a social ambience of excitement and personalized engagement, if Chandra is in a good rashi or bhava, & well supported by Chandra's lord. However, in unfavorable rashis, or in dusthamsha, Rahu + Chandra may attract public censure. The native may get involved with taboo activity (esp. sexual taboos, esp. if Kuja is involved) & in their passion to be emotionally "involved" may cross approved social boundaries. In the reactive, invasive parenting style especially, children's psychic integrity may be compromised. If punitive Shani is involved, harsh punishments to children, by the afflicted parent, may cause social consternation.

Can be a fabulous hands-on healer with good tutoring on boundaries. When these folks are given permission to enter the deep inner space of a wounded person, they can work true magic. The native may be a psychic or intuitive reader/healer, if Budha is strong. Even when socially successful, this native will have "boundary issues." One must acquire the wisdom to respect others' limits. To live happily, the native must give vent to one's healing/penetrating/invasive/protective instincts. Yet, self-knowledge (when that is available!) also directs that this native must be guided & supervised to manage their personal extremes.

Chandra and Ketu: Chandra-Ketu yoga is generally unfavorable, but may give excellent results for the practicing mystic. This native seeks emotional identity validation through material & spiritual detachment, austerity practices, & contact with other worlds.

Chandra and Ketu creates lifelong emotional distance in the native's relationships, due to the parents' character. The parents, particularly the mother, often have some type of mental-emotional incapacity such as their own childhood trauma, drug/alcohol issues, depression, or frequent unexplained absences from the home (physical or emotional absence) which cause the native to feel abandoned. The result is less a lack of trust than a deep, spiritual resignation to the fact that human love & nurturing is somewhat unreliable. Thus this yoga is highly auspicious for meditation & spiritual practices that focus on detachment. The native has sacrificial tendencies & is easily drained emotionally. May attract predatory or deeply needy partners, whom the native cannot rescue -- but the native will sacrifice their own well-being in the attempt.

If Soma is uchcha/swakshetra or well supported by other graha, this yoga bodes well for late-life spiritual practice, or spiritual development through bhakti (emotion) during Ketu mahadasha.

Moon signifies mind (manas), mother, feelings, emotions, moods, fancies, desires, imagination, softness, vision, charming eyes, image, memory, passion, charm, feminine tendencies, motherliness, motherly love, protection, nourishment, growth, childhood, women, romance, amusement, pleasures, celebrations, singing, laughter, fertility, vegetation, herbs, grains, agriculture, changeability, adaptability, flexibility, public opinion, common sense, popularity, politeness, manners, sensitivity, tenderness, juicy fruits, liquids, sweetmeats, milk, water, watery places, rivers, oceans, seamen, fishermen, journeys, travelling agents, restaurants, popular resorts, bathing places, bathrooms, nurseries

Female, Water, Windy/Phlegmatic, Vata/Kapha, Blood, Sattva, Varuna, Parvati. Krishna avatar. Samaveda, Purana, Smriti. Queen. Vaishya, North-west, 24th year.

When afflicted it signifies unsteadiness, changeability, lack of mental balance, menstrual troubles, poor abilities, delays, obstacles, rumour-monger, extravagance, moodiness, pessimism and melancholy.

Chandra in 12 Rashi Bhava

Emotional constitution expresses these rashi qualities. These qualities must be adjusted to accommodate [drishti](#) & [bhava](#) impacts & condition of Soma's planetary lord

[Mesha](#) [Aries]

"Bred for competition". Wants to compete & needs to compete. When this native looks in the mirror, s/he sees a Hero, a triumphant Winner. The fundamental drive is to enter battle & win. Needs to be the Best, the prize-holder, the Champion.

Generally, one values righteous competition; honest warrior in battle & will not cheat. (However if Budha is weakened they may stoop to lie, in attempt to do the right thing; or steal, in quest to gather the resources they need to win.)

In all but the most conscious souls, Soma-Mesha displays a somewhat juvenile self-righteousness from the need to confirm their superiority. Advanced consciousness transforms the lower, more common self-righteousness into authentic righteousness in which the native competes only with himself. Great emotional purification through physical challenge is possible if the native's awareness is well developed.

Their actual success depends on the health of Mars. If [Kuja](#) is swakshetra (in Mesha, Vrischika) or uccha (Makara), the native's competitive sporting warrior drive find good expression in military, commerce, or medicine (esp. surgery).

(Uccha Kuja will send His 4th drishti to Mesha Moon, extremely pro-active in commerce.) In general these natives need action. They need a war to fight. Beware: if they can't find one, they will create one.

[Vrishabha](#) [Taurus]

"Bred for pleasure". This person wants to indulge & needs to indulge. When this native looks in the mirror, s/he sees a Lover, a sensual beauty, & giver of generous healing touch. Their fundamental drive is to enjoy each & every sensual pleasure in life, whilst providing as much loving embrace to their families, friends & the Earth as they can generate. & that

is a lot of love! Their actual success (or not) in generating/receiving intense sensual connection with people & pleasures around them, depends on the health of Venus.

If Shukra is swakshetra (Vrishabha, Thula) or uccha (Meena) the native's exquisitely delicate senses attract delicious foods, fine furnishings, beautiful children, sensual lovers,& transcendent music. Vrishabha-Soma is very caring & indulgent to their family. They greatly love the natural beauty of outdoor life. They flourish in lifestyles full of beautiful sights, smells, touches, tastes, & sounds. They feel wealthy & comfortable when they have the sensual input they need; & usually become wealthy due to "matching energy" of pleasure attracting pleasure..

Mithuna [Gemini]

Saravali, Ch. 23, Shloka 16 : "If the Moon is in Gemini at birth, one will have prominent nose& dark eyes, will be skillful in the art of love, poetry etc.,

Will enjoy sexual pleasures, will have lines of fish in the palm, will be fond of worldly enjoyments, will be sinewy, be very intelligent, splendid, be endowed with happiness, jocular disposition& eloquent speech, be won over by the females, will have a long body, will befriend neuters & will have two mothers."

"Bred for communication". This person wants to interact & needs to interact. When this native looks in the mirror, s/he sees a Conversation Partner, a delightful charmer, & a brilliant wit. The native's fundamental drive is to engage in a variety of types & levels of interactive communication with other beings & elementals in their environment, in order to form a clearer picture of themselves

They like to become quickly intimate with the "Other" in their environment, like twins in the womb. However they can only remain in environments / relationships that are adequately diverse, complex & multi-dimensional to retain the interest of their self-information-hungry mind.

Their actual success (or not) in staying informatively engaged with their environment, & thus remaining emotionally stable, depends on the health of Mercury. If Budha is swakshetra (Mithuna) or uccha (Kanya) the mental capacity is highly developed,& the person becomes an appreciated genius of sensitive communications. Mithuna-Soma is steady & dedicated in relationships that provide challenge, complexity,& interest. They flourish in networks of fast-paced, multi-cultural/multi-lingual, sexually-or-politically-charged relationships, where they can flex their information-gathering psychic antennae with discrimination& skill. Tend toward successful, communications-intensive careers in complex, sophisticated environments.

Karka [Cancer]

Bhrigu Sutram Ch. 4 Shloka 48-56: "The female born will murder her husband if the rising Trimsamsha or the Trimsamsha occupied by the Moon be that of Saturn, while the Ascendant or the sign occupied by the Moon at the time of birth is Karkata."

"Bred for protection." This person wants to nurture& needs to nurture. When this native looks in the mirror, s/he sees a Parent, a giver of sanctuary, nourishment,& a skillful, heart-centered caretaker. Their fundamental drive is to create safe sheltered nests where fragile young beings can grow safely & creatively into adulthood.

Sometimes this drive expresses mainly in the traditional home environment, but it can just as easily (& successfully) express in business & government, when the Karka-Moon native helps younger colleagues shape their career; binds co-workers into a caring family. This parental drive rises to a leadership role through the love & loyalty s/he has created in the workplace. It is a tremendously patriotic Moon, always found in the charts of those who love their countries & will sacrifice to better their nation's future.

Their actual success (or not) in expressing deep parenting, caretaking instincts in their home, professional, & community environments, depends on the Moon's house & aspects to Moon. Soma is EXTREMELY impressionable & sensitive, so any outside influences on Chandra in His own sign are very potent. E.g., if Mars is uccha (where He triumphs in commerce & industry) Kuja would cast the 7th drishti directly onto Karka-Soma, propelling much of Soma's parenting energy into the corporate setting. If Mars by contrast is fallen in Karkata itself, there is some wealth/energy benefit from Chandra-Mangala yoga, but emotional excess will implode in the home/mother.

Simha [Leo]

Saravali, Ch. 23, Shloka 30: "If the Moon is in Leo, one will have sturdy bones, sparse hair, wide face, small & yellowish eyes, will hate women, will suffer from hunger & thirst, will incur stomach disorders & tooth-decay, will eat flesh, be charitable, harsh, will have few sons, will seek sexual union in forests & hills, be respectfully disposed to his mother, will have broad chest, be valorous, dutiful & will have majestic looks. "

"Bred for admiration". One wants to admire & BE admired. See & be seen. One gives as good as one gets, which means one flourishes only in environments where one receives & generates plenty of attention. One needs to feel the warm, appreciative, awe-struck love of their subjects/fans/wanna-bes/students. When this native looks in the mirror, one sees a Monarch; a giver of blessing, peace, & prosperity; & an authoritative, elegant, & charismatic leader. Fundamental drive is to provide ceremonial leadership to their people. Serves as an icon of moral, aesthetic, & rational living. Actual success (or not) in holding a respected, celebrated, emulated position in their world (however big or small that world might be) depends on the health of Surya.

If Surya is swakshetra (in Simha) or uccha (in Mesha) this person will achieve celebrity status at some level. They might be the most fashionable, exciting member of their peer group; the most creative, beloved Scout leader in the state; the most popular professor in the university; or the sharpest young executive in the company. Loves participating in ceremonies; receiving & giving awards & prizes; holding their scepter; wearing magnificent raiment... (but these folks really do dress for success.)

Kanya [Virgo]

"Bred for analysis." This person wants to solve problems & needs to solve problems. When this native looks in the mirror, s/he sees a Prime Minister, a giver of aid, information, & useful methods. This is a fairly sterile position for the Moon; a place that tends, overall, to yield limited emotional satisfaction. Yet, service is deeply satisfying indirectly. They need to feel that their constant, unswerving service is appreciated. Their fundamental drive is to provide structured principles to individuals & societies: to answer to question "' how then shall we live?"

If Budha is swakshetra (Mithuna) or uccha (Kanya) the native will be strikingly intelligent if somewhat emotionally repressed. There is a tendency to conflate mental& emotional perceptions. However, mental discrimination is excellent.

Typically Kanya Moon folk have an amazing sense of humor, arising from their skill in finding personal quirks. They are shrewd students of human nature. What they don't have: steady, convincing access to intuition. Tends toward a state of cognitive dissonance unless highly educated. Their intuition is often overwhelmed by rules, dogma,& opinion - because strong Budha overwhelms Moon.

Thula [Libra]

B.V. Raman says in 300 Important Combinations (p 304): "when the Moon in Libra is aspected by Mars or Saturn, the native is supposed to become cruel."... "when the Moon is in the first quarter of Vishakha and powerfully aspected by Saturn and the Sun, he would not only be lacking humanitarian feelings but would be completely impervious to human suffering".

"Bred for mediation." This person wants to find agreement& needs to find agreement. When this native looks in the mirror, s/he sees a Judge, a giver of balanced decisions, articulator of consensus,& icon of social equity. One's fundamental drive is to provide methods of achieving balance & harmony, in both moral & aesthetic worlds. Thus, a well-balanced color palette is just as important to as a well-argued legal case. Actual success (or not) in promoting justice, fairness,& equity in this world (in addition to pleasing musical harmonies& soothing color schemes) depends on the vitality of Shukra.

If Shukra is swakshetra (Vrishabha, Thula) or uchcha (Meena), the native will be strikingly well-balanced in attitude& appearance. However, ironically, Shukra's uccha position is Meena& His other swakshetra is Vrishabha, both 6/8 angles from Thula. The native with Libra Moon but Shukra in either Pisces or Taurus will be musically and/or artistically gifted in the extreme, but they will spend most of their balancing, smoothing, harmonizing energies trying to achieve internal agreements. Only when Shukra& Soma both occupy Thula do we find the natural advocates of structured social equity, who find moral harmony & social agreement much more attractive, & pursue it with passion. Architecture is amongst their favorite careers, because its professionals must find agreement between many social & aesthetic demands on how to design & use a human space.

Vrischika [Scorpio]

"Bred for exploration." This person wants to hunt & needs to hunt. When this native looks in the mirror, s/he sees a Shaman-Hunter, a giver of oracular knowledge, a perceiver of the unseen, a skilled tracker & successful gain of quarry. Vrischika Moon watches the signs: observing subtle sights & sounds of its prey until motives& patterns are revealed. Their fundamental drive is to detect the previously unseen. All psychological disciplines are attractive to them. Their actual success (or not) in finding new information, detecting new patterns, intuiting new knowledge - depends on the health of Kuja.

Traditionally, Soma is fallen in Scorpio, but frankly I rarely notice the Soma-Vrischika person lacking emotional luster. There is some tendency toward emotional implosion, which on the surface looks like psycho-drama or taking oneself rather too seriously.

However in general these folks are gifted healers, excellent students of human nature, & sharp observers.

They thrive in intuitive professions like forensic science, police work, espionage or homeopathy! They necessarily possess an empathy for the criminal agent which is I suppose why Chandra is considered fallen here, in the tantric zone of Scorpio. But in terms of emotional capability for feeling& intuiting, there is no deficiency whatsoever. Vrischika Moon gives an extreme psychic perceptiveness which certainly is valuable - but of course is must be correctly deployed to show its brilliance.

If Kuja is swakshetra (in Mesha, Vrischika) or uccha (Makara) the hunt will be vigorous& typically successful. Kuja's two signs Mesha & Vrischika give peak masculine achievement in war& the hunt; as hero& provider. In Makara rashi, Kuja is enormously restrained by Shani but Kuja gives superb results, under Shani's discipline, in government, administration, & commerce.

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[Dhanau \[Sagittarius\]](#)

"Bred for education." This person wants to expand & needs to expand their awareness. When this native looks in the mirror, s/he sees a Preceptor, a giver of rational knowledge, a person who transforms lives through greater understanding, a beloved guru who leads humankind down the road of enlightenment, into a better, brighter future.

Their fundamental drive is to provide the knowledge, support, & confidence that create progress in the great civilizations. Their actual success (or not) in seeing their vision of a better future realized, depends on the health of Guru.

If Guru is swakshetra (Dhanus, Meena) or uchcha (Karka) - they can be filled with a missionary zeal to improve the world upon higher principles. Usually but not always this is a compassionate mission, motivated by an authentic desire to help lowly persons achieve more prosperity& understanding in their lives.

Like the other Guru-ruled Moon (Meena, below) they have Guru's wide perspective; but unlike Meena which can live& let live, Dhanus-Soma is powerfully driven to make what it feels are essential& positive changes. Sometimes it's literally overkill (as in the case of A. Hitler/Guru-Soma in Dhanus) - where the vision gets horribly twisted by other dysfunction in the chart.

[Makara \[Capricorn\]](#)

"Bred for orderliness." This person wants to conform& needs to conform. When this native looks in the mirror, s/he sees a Regulator, a giver of rules, systems & policies which enable coherent social organization. Their fundamental drive is to detect social mores, zones of behavioral normalcy, & enforce conformity to the norms expressed in those zones.

Makara represents Hierarchies, the organized rule-driven ritually enforced systems of caste, class,& position which define all societies. Moon being the seat of emotional

sensitivity& genius, Soma-Makara is most sensitive to matters of propriety, observation of ritual& custom, correct procedure& protocol,& censure for non-conformance. Their actual success (or not) in properly absorbing& enforcing social standards, depends on the health of Shani.

If Shani is swakshetra (Makara, Kumbha) or uccha (Thula) the native will be an excellent citizen, taking active responsibility for identifying& imposing rules of order. They will serve on juries, endure long hours of public policy meetings,& eventually become high-level administrators in corporations& government - because they care. Industrious providers& voices of established order, worldwide.

Shani in Makara itself is emotionally exhausting, creating a lifelong Saade Sati with traumatic separations from loved ones, yet the native presses on in public service. Uccha Shani (in Thula) is exceptionally fortunate in 10th-from-Chandra: granting a superb career in public service, excellent conduct at high levels, accurate intuition of social cues.

Kumbha [Aquarius]

"Bred for association." This person wants to socialize in a large assembly & needs to attend large parties & gatherings. Likes fundraising and community development. Kumbha is a sign of the people, the hoi-polloi, the giant network of human communications. When this native looks in the mirror, s/he sees a Facilitator, a large-scale event organizer& mingler of peoples, a sort of a human switchboard that creates networks of communication between individuals& groups.

Kumbha rules the marketplace. This person is the beadle, the herald, the interlocutor, gossipmonger,& liaison. Their fundamental drive is to link mutually interested people with each other, thereby sharing ideas, merging cultures,& enjoying a commercial profit. One's actual success (or not) in profitably interconnecting the people, ideas,& cultures, depends on the health of Shani

If Shani is swakshetra (in Makara, Kumbha) or uccha (in Thula) the native may operate in the higher echelons of the marketplace, perhaps in government or diplomatic circles. Shani in Kumbha itself is emotionally overwrought, creating a lifelong Saade Sati with traumatic separations from loved ones, yet the native presses on in career. Uccha Shani is exceptionally fortunate for this Moon: granting excellent judgment& intuitive recognition of the shared properties which naturally place individuals into affinity groups.

Meena [Pisces]

Saravali, Ch 23, S. 79: "If the Moon is in Pisces, the native will be expert in fine arts, be capable of winning even unfavorable people, very religious, will cohabit with many women, be a polite speaker, will serve the king, be somewhat irascible, will have a big head, be endowed with happiness & wealth, will be won over by the fair sex, be virtuous, be interested in sailing & be liberal."

"Bred for reflection." This person wants to ponder& needs to ponder. Meena is a sign of oceans, dolphins, universes, children, dreams. It is the land of the astral bridge, the dream space, a world of swirling images and the pathways between them.

When this native looks in the mirror, s/he sees a Visionary, a dream reader, an energy gauge, broad knower & commenter-upon vast movements in history & civilization

Soma-Meena is enchanted by children & spirits; magnetically attracts them; speaks for them. They channel vast intuitive creativity, but results may manifest solely on the astral plane, invisible to most humans. They neither seek nor decline the teaching role for which their wisdom suits them.

Their fundamental drive is to deepen their understanding of the infinitely complex & subtle relationships between all beings. Their actual success (or not) in absorbing the knowledge and providing inspirational or intuitive guidance to others, depends on the vitality of Guru.

Soma in 12 bhavas

Bhava 1: Emotional need for physical vitality & unique identity. The main trouble with Chandra in vyaya bhava is that one absorbs the human fixation with the body and its appearance into one's deeper self. This can create emotional pressure when it is time to attend to matters of higher identity.

The native is self-concerned, with a supersensitive emotional responsiveness to their immediate environment. Extremely sensitive to the unmet needs of others.

Whether male or female, this native is a parent-figure in their society. Articulator of the collective unconscious. Feelings run powerfully through the physical body, while the physical body receives constant emotional feedback from others in the environment. The native should live near water, ideally the ocean; water can absorb some of the excess energy these natives pick up like sponges from everyone around them.

A man generally will have very intense relationships with women, & is socially identified with the concerns of land, home, family & children. His mother is the primary adult role model in his life. Mother is usually a specific director of his lifestyle.

A woman is, for better or worse, (depending on Soma's overall condition) deeply identified with her mother. She will also position herself socially as a "woman's woman" advocate for parenting & women's concerns. Physical body tends to "retain water" - the body's fluid pumping system is overstressed.

Huge healer, loves to protect children & animals, but also surprisingly self-concerned with physical appearance. This moon does not give confidence, but rather deepens the female native's sense of need to obtain protection for herself. Must be carefully managed to locate the source of spiritual nurturing within the Self & avoid self-obsession.

Bhava 2: Emotional need for historical memory & accumulated wealth. The main trouble with Chandra in dhana bhava is that one absorbs the human quest for acquisition & storage into oneself. This can create emotional pressure when it is time to liberate, release and let go.

Strongly identified with large wealth holdings, luxuries (Shukra), business finances, lineage associations such as bloodlines, & stores of food, art, or money. Needs to see oneself as a bearer of traditional ethnic values esp. of art, song, ancient knowledge, wealth and

beauty. Deep emotional engagement with the history of one's people (conscious or unconscious).

Family:Emotionally conservative, stays within the limits set by his upbringing & expectations of his family. Identifies strongly with the family business, or a service lineage descending through the family. ("Family" is not always biological or adoptive. Family can be redefined as "the people who take care of me" in an organization such as a religious fellowship or a political machine.)Mother is a carrier of traditional values. She is the family historian. Mother is conservative by nature; dedicated to the acquisition of wealth& retention of lineage cultural values. If native is male, he seeks a mate with his mother's conservative, family-based values, If native is female, she imitates the mother's traditional, materially acquisitive, nature-conservationist emotional orientation.

Bhava 3: Emotional need for mental activity & communication. The main trouble with Chandra in sahaja bhava is that one absorbs the relentless mentalization of human communication into oneself. This can create some emotional pressure when listening, reflective silence or intuitive comprehension are required.

If other graha strengthen Chandra in domain-3, the native may be a great talker with a great resistance to listening. In particular, cannot tolerate to hear cautionary advice or unfavorable news.

Strong attachment to siblings, cousins, coworkers& the circle of family & friends. Needs to see oneself as a communicator, a team player, a spokesperson for team values & ideas. Not always a highly verbal person, but always mentally active. For this native, the core emotional meaning of life is embedded in sibling/family, work-team,& neighbor relationships.

A natural narrative writer, but depends on Budha whether the writing style is pragmatic (business memos, reports, technical manuals) or literary (poems, novels, screenplays)

Bhava 4: Emotional need for security & protection. The main trouble with Chandra in bandhu bhava is that one absorbs the human craving for absolute security into oneself. This can create some emotional pressure at time when movement or risk are required.

Dedication to mother/parents, home, & country. Needs to see oneself as a patriot, a caretaker, a protector. Wants stability. Does not like movement.

The man will experience his mother as a powerfully protective & nurturing force. She is attached to owned property & loves the land of her birth. The mother's feelings define the childhood environment. The mother's mother is usually important also.

For the man with Chandra in domain-4, the wife will be a reflective image of his mother. This man is deeply attached to his birth place (not always to the people, but to the place). Deep need for landed property, vehicles, & buildings. Setup for a multi-family home where the man's mother is the ruler of the roost. Moon in bandhu bhava creates a helpful emotional protection for the man, who attracts an environment full of doting women.

The woman will see herself as carrying on a strong female lineage of caretaking for families & their land. Supportive relationship with her own mother so long as Chandra is

auspicious. If Chandra is disturbed, the very core of the woman's being may be out of emotional balance because this position of Chandra completely rules the psycho-emotional life. May be deeply intuitive in communication with the spirits of the lands (devas).

Bhava 5: Emotional need to be recognized for **genius, creativity & fame/**
The main trouble with Chandra in putra bhava is that one **ABSORBS the inspiration of divine intelligence** into oneself. This is not really a problem except for some tendency to absorb the lives of one's children.

Domain-5 is the sthana of Divine Intelligence. Here, the native channels Lunar nurturing & caretaking energy through Solar rational channels of politics, fashion, speculation, drama, children, creative self-expressions in all arts, poetry and letters, and every form of entertainment. Chandra's rashi and nakshatra will determine the creative environment in which the native prospers best.

A man will generally enjoy a good relationship with his mother, experiencing her as a provider of self-confidence, good fortune & amusement in his early life. He is emotionally rewarded by his mother for demonstrating independence, adventurousness & compassionate love for others. He continues these emotional habits successfully into adult life. A good lover who enjoys much romance with the women in his life/

A woman will typically enjoy a creative emotional state, full of lively children & loving appreciation of the fine & performance arts. Her own mother is a beneficial, supportive force who communicates female emotional vitality & validation. (However the mother may be non-traditional & self-centered.)

The woman also is validated for adventurousness & civilized creativity; she has emotional permission to produce entertainments & receive pleasures from romantic companions. There is much love & poetry in the life.

Bhava 6: Expectation of toxicity & argumentative conflict in the emotional life.
The main trouble with Chandra in the maha-dushthamsha is that the native absorbs a wide variety of life's argumentative conflict into oneself. In 12th-from-7th, Chandra is particularly vulnerable to absorption of marital conflict expressing the un verbalized negative imagery of the spouse, which can make the native exhausted & sick.

Chandra in domain-6 gives strong emotional intuition in the professional fields of medicine, social work, money-lending, conflict-resolution, litigation, police action, & military battles. Soma in domain-6 will make the native sick during Chandra's planetary periods, but Soma also can indicate an exceptionally gifted intuitive healer

Moon in the house of loss-of-balance indicates an emotional affinity for imbalanced environments, social conflict, and service toward those in trouble.

- Moon and Surya : a hard worker in medicine, social work, or public service; socially identified with underclass clients or behaviors. If Surya is dignified, great moral leadership in times of social conflict.
- Moon and Kuja : violent physical expression of the conflict, business instinct to develop exploitive industries such as trading in humans, & involvement with poisons/drugs.

- Moon and Budha: elaborate arguments & rationalization in the blaming of spouse or partner for one's own inner turmoil. Verbal skills deployed in service of usury, exploitation, or breaking of contracts.
- Moon and Guru, highly self-indulgent & prone to self-medicate with food & drink; this combined with expansive fellow-feeling for the victim class; a questionable friend but a powerful enemy.
- Moon and Shukra addiction to sensual attractions. Sweet-natured, but a law-breaker; addicted to sense pleasures, & unfaithful to agreements.
- Moon and Shani, severe emotional trouble with alienated mother. The mother herself is ill or victimized. Emotional starvation & excess analysis manifests in health disorders.

Anxiety disorders, passive-aggression, specific characteristics according to the rashi/drishti, emotional imbalance. Chandra in domain-6 gives attraction to conflict but also much stamina in conflict.

Self-medication to numb interior conflict. With Shukra in an indulgent rashi (e.g., Rishabha), the self-medication may extend to drug or alcohol addiction.

Attracted to potions, chemicals, & drugs. Excellent placement for pharmacist, herbalist, physician,& curadero. Fluctuating food behaviors & diets.

Bhava 7: Emotional quest for balance & agreement.

Hora Sara, Ch. 25, Shloka 38: "If the Moon is in its own house in the 7th house or in the 7th amsha, indicates a soft spoken husband who will be at the disposal of another lady. "

The main trouble with Chandra in yuvati bhava is that one ABSORBS the balancing and alliance-building role into oneself. This can create some emotional pressure when others are not cooperating.

The native is emotionally invested in the balancing role of spouse & partner. S/he expects to be in partnership,& does not feel right going solo. Strong tendency toward one single marriage, but this depends on rashi & drishti affecting Soma.

Even if Moon gives several marriages or unions, the native will bring the same feelings into each opportunity: a need to find agreement, make contracts,& fulfill promises.

The man will seek a female mate who exhibits overtly maternal characteristics, caretaking instincts,& a love of her home. Her interests are (or appear to him to be) located primarily in the home& with the loving task of raising children. This man is quite sensitive to changes in emotional temperature in all of his agreements& contracts,& will rely on his female partner to mirror & validate his own emotional nature.

The woman will invest the major portion of her emotional nurturing energies into her primary partnerships, especially marriage. Unless Chandra is a dusthana lord, the auspice for deep emotional commitment in marriage is very positive. Once married, the woman feels quite settled in life,& she can happily proceed to build her family or career (esp. careers in the counseling& advising professions).

Bhava 8: Emotional need for **secrecy, healing & transformation.** The main trouble with Chandra in randhra bhava is that one absorbs the shocks of **life's sudden, forced changes** into oneself. Considerable emotional pressure to retain confidential knowledge. This becomes a problem when the situation demands honesty & full disclosure

Transformation can be gentle or violent, according to the consciousness of the nativity overall. This native craves deep & profound change. Tantric (magical) orientation capable of moving entire classes of beings from one energetic stage into the next.

Soma in domain-8 may produce profound healers who can move an individual or small group **from one life stage into the next**, e.g. death healers. Natural magicians, transforming thoughts, landscapes, & identities.. Personal life always tumultuous because the Moon wants emotional stability & these natives are marked as agents of profound & constant change. Neither men nor women with Chandra in domain-8 are much constrained emotionally by social taboo.

Native has a deep intuitive attraction to medical healing esp. surgery, but one must be cautious to obtain the proper training & comprehend the rational element of medicine. The training issue is always a concern with 8th-house graha because domain-8 is the house of loss of the temple, which means that the native does not have direct access to the conventional university or priestly lineage training. There is a need to psychically attract a non-traditional teacher or guru.

Bhava 9: Emotional need for **spirituality & religious knowledge.** The main trouble with Chandra in dharma bhava is that one absorbs **priestly duties of ceremonial religion** into oneself. This can create some emotional pressure to become a guru or moral leader, whether one has the proper training to hold that role, or not.

Mother is a guru & guide. A highly auspicious influence for the native (barring unpleasant drishti etc.). Love of children, grandchildren, sacred knowledge, & ceremonial religion.

A man will feel that his mother provides strong moral instruction, & overall good fortune during his childhood. Adult emotional relationships are full of appreciation for the others' virtues. The one can even see the virtues of one's enemies

A woman sees her mother as a protective, morally grounded instructor. The mother-daughter relationship is typically supportive & permissive. Mother & daughter enjoy equality in fellowship, while carrying on some tradition of knowledge or craft.

Bhava 10: Emotional need for **public dignity & leadership.** The native has iconic powers. Both the native & one's mother are well-known to the public. Good reputation. Distinguished in public service.

The main trouble with Chandra in karma bhava is that one **ABSORBS public's collective projected expectations** into oneself. Emotionally this can create a lot of pressure, as the native may not be able to find "down time". Family life may be compromised by public duties.

A woman also receives leadership instruction from her mother, who will have a higher station in life or heavier social responsibilities. Emotional support from the parents may be reduced, showing their preference for delivering training toward higher social dignity.

Bhava 11: Emotional need for **profitability, large assemblies, & mutually gainful association.**

The main trouble with Chandra in Labha bhava is that one absorbs **the great energy of the marketplace & large-group achievements** into oneself. This can create some emotional pressure when it is time to attend to one's own self. One's own truth may become lost in the truth of a great social movement

Needs friends, appreciates friends, develops networks of concentric circles of mutually gainful association so that their need for social validation can be met.

Most at home in the agora, orchestrating discussions in the assembly. Attends rallies & conventions, thrives in very large groups connected in physical space or electronic space or in the timeless marketplace of philosophical ideas.

This native likes to connect with others, but one always has a purpose of achieving an end or goal. Attached to the elder sibling or father's younger sibling (or both). Mother is strategically social & very goal-oriented, but rather conventional in outlook. Native has high expectations of one's own capabilities, & major accomplishment usually do accompany Chandra in domain-11. Success gauged by earnings & marketplace connections. Financial income through the mother or her attitude or advice.

Fundamentally aware of the connections between people & ideas. Friendships are instrumental but not exploitive; the goal of all human association is mutual gain. Natural instinct to extend one's networks of influence & profit.

Bhava 12: Emotional need for **imaginative privacy & spiritual retreat.**

The main trouble with Chandra in vyaya bhava is that one **ABSORBS the dream-world's vivid but often confused imagery** into oneself. This can create emotional pressure when it is time to make firm commitments in human relationships

Native may "live in their head" or be "emotionally unavailable". Even if one is a busy public figure, one's imagination space is developed through fantasy, meditation, prayer, dreams, reading stories, watching films, etc. Feelings are enclosed & internalized into the world of imagination. Need for protected, enclosed emotional relationships; sanctuary; & retreat.

Needs access to a fantasy land where the environment is passively validating. This access may be created through meditation skills or through escape drugs & alcohol, depending on L-12 & drishti. May be a very gifted & helpful intuitive if they can find a safe sanctuary space in which to practice [clairvoyance/clairaudience](#).

Malefics sharing Chandra's rashi may tend to over-stimulate negative expressions of Chandra's imagination.

Kuja and Chandra in 12 indicates imagined sexual-emotional battles with siblings & competitors cause much anxiety & grief. Hyperactive imagination blows small insults wildly out of proportion. Sexual secrets.

Shani and Chandra in 12 indicates internalization of the "permanent saade sati" phenomenon; the mother is cruel or absent, yet the public will not know the native's sorrow - it is all buried within.

Rahu and Chandra in 12 indicates powerful private desire nature. Hunger for the taboo emotional object. Intense emotionally charged pursuit of the foreign & the forbidden. Yet the native is often in denial of one's own desires, as this burning hunger to possess a denied Other is carefully enclosed in the private imagination. Domain-12 is a house of Moksha, past lives,& Death

3) MARS – MANGALA - ANGARAKA - KUJA

Many names for Mars - Mangala - Angaraka – Mrityum Kuja - Kauja - Kartikeya - Agaraka - Aila Aileya - Ara – Ashadhabhava, Ashragraha - Ashraj - Avaneya -Avanija - Bhaaradvaja - Bhauma - Bhumi putra - Bhumisuta - Ekaagha – Gaganolmuka.

Related to: Warrior passion, creativity, productivity, aggression, anger, weapons, "the hunt".

Earth (Bhumi) Police, military, Injuries, accidents, Enemies, Fighting. Explosions, weapons. Energy, action, power

Dhammapada, VIII : "The greatest of warriors is one who conquers the Self. "

Cologne Digital Sanskrit Dictionary gives the meanings of a few names of Mars: Kuja :born from the earth.a tree. the son of the earth. name of the planet Mars, of the Daitya Naraka (conquered by Krishna), earth-daughter,the horizonm, the day of Mars, i.e. Tuesday, cooing , murmuring , warbling.rumbling (as of the bowels)

aGgAraka - charcoal ; heated charcoal, the planet Mars, Tuesday name of a Rudra ; of an Asura , name of two plants , Eclipta (or Verbesina) Prostrata , and white or yellow Amaranth, a medicated oil in which turmeric & other vegetable substances have been boiled.

aGgArakadina is a festival of Mars, on the fourteenth of the latter half of Chaitra.

Asra means blood

Vedic Symbolism of Mangala or Mars:

Mars is called Mangala, the auspicious, represented by an arrow jutting out of a circle. In the Upanishads, the arrow expresses the direction of contemplation towards the supreme goal. The Martian urge to achieve difficult objects and attain distant goals is symbolised by the arrow.

The circle represents the Hiranyagarbha, the Golden Egg or unknown depth; the storehouse of all latent energies to be articulated in Time. The jutting arrow from the circle indicates this process of articulation. Mars strives after an ideal or goal that is unthinkable, a principle beyond his capacity to accomplish.

It directs us to higher levels of existence, heightens the urge to abandon the materialistic life an achieve the everlasting spirit. As the impact of the action is beneficial and enduring, it is called Mangala, the favourable or propitious.

The blunted arrow symbolises arrogance and Mars is identified with Kartikkeya, the god of war. He is born of Shiva and the Earth and is called Bhuma, Bhumiputra and Mahisuta. He is also cled "Shiva-gharma-ja", born of the sweat of Shiva; gaganolmuki, the torch of

the sky; Lohita, the red (which means blood), Navachi, the nine-rayed; Chara, the spy or the animate; Rinantaka, the ender or debts, the patron of debtors. Blavatsky summarized the nature of Mars when she stated that "Mars is the Lord of birth and death, of generation and destruction, of ploughing, building, sculpture, stone-cutting, or architecture..in essence, of all comprised under the English word Art". Mars is the personification of the power of the Logos.

Qualities of Mangala :Ability to organize, accidents, bleeding, disaster, actions of heroism, aggressive, ambitious, averse to control, bases, military, brothers, determined, enduring chemistry, chivalry, competition, combat, confidence, courage, daring enemies, energy, impulsive, impatient, engineers, precision, goal- oriented, hates opposition, inimical to idleness Jupiter regulates him, love for work, manliness, princes, passion, extravagance, police, army, fire, rescue, red things, self-confidence, self-employed, non-subordinate strength, muscles, Warrior passion, creativity, productivity, aggression, anger, weapons, "the hunt".Earth (Bhumi) Police, military,Injuries, accidents, Enemies, Fighting.Explosions, weapons. Energy, action, power

BPHS Ch. 3 [Planetary Characters and Description], Shloka 25: Mangala has blood -red eyes, is fickle-minded, liberal, bilious, given to anger, and has thin waist and thin physique.

Saravali, Ch. 7-13 Mars rules blood, copper, army, red cloth, minerals, earth, king, destruction, swooning, bile and thieves.

Jataka Parijata, Ch. 2, Nature of the Planets and Their Properties, Shloka:"Mars has fierce eyes, a youthful appearance and generous disposition. He has bile in his composition, and is exceedingly fickle. He has a slender waist. His limbs are fine and of a reddish hue. He is energetic and lustful, and his tendencies are towards the quality of Thamas or darkness."

UTTARAKALAMRITAM SECTION 5: Sloka 30–33½: Relating to Action, Function or Doing of Mangala or Mars:Prowess (2) land (3) strength (4) wearing arms (for battle) (5) Kingship (6) loss of virility (7) thief (8) battle (9) hostility (10) enemy (11) generosity (12) fondness for things which are of deep-red colour (13) master of a garden (14) sound of a trumpet (15) affection. (16) quadruped (17) king (18) fool (19) anger (20) going to a foreign place (21) firmness (22) supporter (23) fire (24) controversy (25) bile (26) heat (27) wound (28) service under a king (29) day (30) sky (31) seeing (32) shortness (33) disease (34) fame (35) tin (36) sword (37) lance or spear (38) minister (39) breaking of a limb (40) jewel (41) God Subrahmanya (42) youth (43) pungent (44) Durbar hall (45) earthen (46) hindrance (47) flesh-eater (48) calumniating others (49) conquest of the enemy (50) bitter (51) strong at the end of the night (52) gold (53) Grishma Ritu (54) valour (55) enemy's strength (56) profundity of character (57) strength (58) man (59) tendency (60) God Brahma (61) axe (62) forester (63) headman of a village (64) royal aspect (65) painful discharge of urine (66) square. (67) goldsmith (68) rogue (69) burnt place (70) good dinner (71) leanness (72) cleverness in archery (73) blood (74) copper (75) a beautiful cloth (76) facing the South (77) inclination towards the South (78) desire (79) anger (80) scandal (81) house (82) commander of an army (83) the weapon named a n (Sataghni) (84) a tree (85) Sarna Veda (86) brother (87) iron spade or hatchet (88) management of wild animals (89) independence (90) persistency (91) land (92) magistrate (93) serpent (94) world (95) speech (96) fickleness of mind (97) mounting a vehicle (98) appearance of blood (99) drying of blood—these and

other various makings have been credited by the wise as belonging to Mars-enough of these.

Mars, according to the Brihat Parasara Hora Sastra, is the most malefic planet -- a role normally attributed to Saturn in other Vedic texts. It is with good reason that Mars assumes this status. Mars is a rapidly acting, rather violent planet. It is also in charge of logic, because logic is the intellectual weapon employed to win arguments. Mars is usually represented by several deities in Hindu mythology, including Shiva's younger son Skanda (who also goes by the name of Murugan, Kartikeya, Kumara, or Subrahmanya). This God was created in order to defeat Tarakasura, a demon who was destroying the world and who had made a deal that they could only be defeated by an infant child (There are many similar passages in Indian mythology). This deity has the power to defeat enemies, but was not designed for human contact or companionship. The myths associated with him indicate that before conceiving him, his parents (Siva and Parvati) had to perform severe Tapas or austerities, born in a forest of arrow-like grass and reared by the six divine mothers (the Pleiades) and with his shining weapon (his lance or his shakti) he defeated Tarakasura easily. Allegedly, he also exposed Brahma's ignorance of the Vedas and received the name Brahma-Sastra. Skanda (another name) means one who has acquired the power of chastity. His name Subrahmanya comes from his like of holy people and his goodness towards them. His other names are Guha (the secret one), Gangeya (son of Ganga), and, perhaps most significantly Svaminatha (the preceptor of his own father).

As Subrahmanya, he is depicted as having six heads and twelve hands. His six heads represent the five sense centers and the mind, which coordinates their activities. The six centers of energy also leads individuals to the crown chakra, which can grant liberation to those who attain this chakra. There is a great deal of Symbology connected with the deity representing Mars; according to one text, the peacock that this deity rides (Also referred to as Mars' mount in certain texts) represents the glory of creation and Subrahmanya is its ruler, hence, its "crown". So this planet sits as the "crown of creation". Another representation of Mars (the incarnation of Vishnu through the planet Mars) is Narasimha, the lion-headed deity of the Hindus. Narasimha was born, like Skanda to destroy the demon Hiranyakashipu who had won many boons and became very powerful, eventually conquering and ruling the three worlds.

Mars – Mangala Energy (Action)

Mars signifies energy, strength, siblings (younger), independence, initiative, motivation, determination, ambition, endurance, courage, force of character, manliness, power, impatience, zeal, enthusiasm, passion, pioneering, adventure, sports, competition, frankness, high thinking, resourcefulness, management, research, technology, laboratories, chemistry, mathematics, logic, difference of opinion, antagonism, litigation, argument, misunderstanding, anger, aggression, fascism, war, weapons, soldiers, police, wounds, accidents, operations, surgeons, engineers, dentists, fires (in the kitchen), combustion engines, machines, kitchen, bakery, fortification, desert, mountains, landed property
Male, Fire, Biliious, Pitta, Marrow, Tamas, Subrahmanya. Narasimha avatar (Man-lion incarnation), Dhanurveda, Nyaya, Vaisheshika, Commander in chief, Kshatriya, South, 28th year.

When afflicted it signifies rashness, short temper, aggressive temperament, cunning, thievish nature, scoundral, sexual malpractices, impulsive desires, fanaticism, stubborn and untrustworthy

If Mangala is well positioned, the Mangala mahadasha can be the most dynamic and productive period of life. If Angaraka is weak or ill dignified, Angaraka mahadasha signifies anger (*krodha*), blaming, and accidents.

If one holds the conventional victim perspective of things happening "to" one, Mars periods can release so much anger that severe accidents are not out of the question. The possibility of really harming yourself -- or allowing another person to mirror your frustration so intensely that they harm you -- is adequate motivation to pursue a more conscious release for the anger!

If you have a Mangala mahadasha coming up it is wise to study the psychology of projection, to avoid projecting one's own internal anger randomly into the environment, where it can be picked up unconsciously by another person and "returned to owner" with vivid force!

Spiritually advanced types will harness Kuja's surging energy for tantric healing. But Mars is the warrior planet and even the most dignified position of Mars has a vulgar underside. Everyone has anger and aggression, stored in the subconscious over the course of many lifetimes. So, even a guru will get angry occasionally under Mars influence, or cross sexual boundaries, or act with unusual selfishness.

Depending on which houses he rules, Mars may stimulate aggressive behavior from relatives, co-workers, the spouse, or the government. The most conscious option is to deal with each attack directly, understanding that the people attacking you now - physically or emotionally - are people you have attacked in past lives.

Mangala - Angaraka – Kuja in the 12 Rashis

Friends of Mars is Ravi, Soma, Guru
Enemy of Mars is Budha
Neutral is Shukra, Shani

Rashi of Mangala shows what one is Fighting or Competing with.

Mesha [Aries] Swakshetra

BPHS [Kuja's Mulatrikona - 0-18 Mesha : "If Mars is in his Moolatrikona House, in his Dasha, the native will maintain to be in his caste and will acquire wife, children, and wealth. He will become valorous, fond of sexual acts, and intelligent."

Agile, aggressive, victorious. Direct physical strength, simple style of action.

Animal instincts express clearly for the hunter with no resistance unless impeded by drishti of Shani. Natural athlete, warrior, hero. **Works to win.** Full focus of energy directed at his goal, with no complicating influences. Usually seeks work in competitive sports, military, dance theatre, other athletic venues. Abundant sexual energy; may be a challenge to properly direct this flow.

Joy in movement. Heroic accomplishments if supported by other more sophisticated and mature planets. If this Kuja position is the only strong graha in the nativity, the native will tend to stay with adolescent expressions of the competitive body energy such as racing.

Swakshetra Kuja in house-4 makes marriage trouble. Even with good intentions, Kuja's 4th drishti upon the marriage house applies too much force. This native needs fierce competition and room to move.

Active, idealistic, independent, original, hasty, impulsive, adventurous, dashing personality, combative, fear of fire, accidents & fevers. Mark on head.

Splendorous, truthful, valorous, a leader, fond of war (competition), adventurous & bold, an army chief, head of a group, delighted, charitable, endowed with necessary supplies for endeavors, goes to many mates

Vrishabha [Taurus]

Will want to work around & through women, luxury, & money. Whether the native is male or female, they must have quality female support to succeed in their work. This is more obvious in the case of prominent men whose female supporters are famous, but it will be known also in the case of women by enquiring more into their network of female relatives & friends.

Because female energetic interaction is so essential, successful expression of Kuja-Vrishabha depends almost entirely on the condition of Kuja's lord Shukra.

If Kuja occupies a good angle or parivartan with Shukra, will build wealth & success. Flourishes in the arts & entertainment business, where Kuja's physical vitality lends the energy to get big, glamorous, sensually luscious but tastefully gracious projects fully developed. Produces splendid entertainments featuring delicious foods and wines with tactile pleasures of many varieties.

Works in and with forests, flowers, and fields. With uccha Shukra can be amazingly charismatic, able to infuse all of their interactions with a pleasurable and high-value content that makes their customers come back for more.

If Shukra is ill-disposed, much trouble through women and the direct energy of Kuja is thwarted into dissipation of sensual indulgence.

Ambitious, practical, capable manager, who shows foresight, inventive, undeterred by obstacles, like earning-like expenditure, patrimony. Afflicted Mars indicates great financial losses through bull-headedness. Likes to break the vows of chaste persons, eats voraciously, little wealth, few sons, jealous, will maintain many people, not trusting, plays violently, speaks harshly, fond of music, sinful, inimical to relatives & brings infamy to the family.

Mithuna [Gemini]

Mars unhappy, overly mentalized in His enemy Budha's sign. Extremely well organized with a detailed, military mind. Produces copious & microscopically correct analysis, reports, documentation etc.

Fiercely defensive of one's own writing & communicative output. Can be a compulsive planner & project manager. Administrative warrior: very **productive** in the world of meetings, conferences, schedules, reports. Depending on Budha, tends to be **quick & terse** in speech & literary correspondence.

Little patience for the mentally slow or ploddingly inarticulate. Builds relationships for the purpose of manipulating them. Tends to micromanage people, projects, and events.

Uses their arsenal of information as defensive weaponry, to defend their path of self-advancement. Can be intimidating.

If Budha is well disposed & in a good relative angle to Kuja, the mental agitation is less quarrelsome. Much of the excess mental energy is funneled into professions involving specialized, highly detailed communication. Can become distinguished, successful operators in information-intensive environments such as politics & diplomacy.

Excellent, easily accessible memory according to Budha's strength/ Verbal acuity. Has the hunter's sense of perfect timing as to when to deploy information and when to restrain it. Makes pointed & accurate observations, including very funny jokes!

If Kuja occupies a 2/12 or 6/8 angle to Budha, expect verbal & written aggression. May be hurtfully critical of others even via jokes, but largely unaware of their impact because the animal aggression of Mars is so unconsciously instinctive. If Kuja dosha is present, much of the verbal aggression will be directed toward the spouse.

Sharp mental ability, critical thinking, good energy for lots of education. Some trouble may appear in the body parts connected with Gemini such as the lungs or arms. Brothers & sisters pose somewhat of a problem.

Karka [Cancer]

Kuja is fallen in Karkataka (Karka) which means that 'when he is good, he is very very good; and when he is bad he is horrid'. When He is good would be when He achieves neechha banga such as when he rises in Karka, where Kuja is yogakaraka lord of house 5 & 10. That can be a VERY powerful position for Mars, makes a great sea-captain & marine environmentalist under the right supporting conditions.

However normally plain-old fallen Mars is an emotional mess, very wounded, & out to wreak havoc on the world that wounded him. Tends toward psycho- emotional aggression (passive-aggressive in weak houses or if oppressed by Shani), very moody and high permission to lash out when provoked; hair trigger; bad space; hurts people including himself

Inventive, ambitious, enterprising, sensuous. Inclined to medicine or surgery; gain through traveling; occultism. If afflicted there may be trouble for your mother. Trouble through land, property, partner; danger from fire & theft. Stomach & vision problems. This is the sign of fall for Mars. Likes to live off others, may be deformed, sick, riches through agriculture, good food & clothes during childhood but raised by others than the parents very often, gain wealth through water, repeatedly anguished & always distressed.

Simha [Leo]

Generally a successful location for Kuja, but much depends on Ravi's dignity. If Ravi is not harmed, Kuja/Simha will act regally, ethically, & with executive command. Likes to be seen in celebrity company. Works hard to represent & manifest the subconscious expectations of their people. Vocation for leadership. Working toward being an icon of the best ideals of his tribe, so that his royal past can rise again. Can be ambivalent about public life, resentful, egoistic, bossy & indecisive if Surya is weak.

Finds work in politics, fashion, & celebrity venues. Energized with trend-setting and leadership instincts. Promotes ethical social change according to the strength of Ravi.

Actions are directed toward achieving and developing socially prominent and publicly influential roles.

If Kuja occupies an auspicious angle from Surya, the native enjoys life via his abundant confidence & vitality. His main work is simply being himself, to the best of his ability. Unless Shani oppresses either Kuja or Surya, this native's confidence in his own righteous entitlement is energized by his abundant theatrical vitality. He proceeds to enact his role without much concern for the needs or opinions of others. Generally his actions are admired.

Both Surya & Kuja's navamsha lord must be strong, and Shani must not interfere with either Surya or Kuja, to gain best fruits.

Frank, active, conscientious, good leader, gain through speculation, insurance & companies, friendly, over enthusiastic, firm, adventurous. Love for new ideas, music. Mars in Leo is intense. Impatient, valorous, grabbing others money & children, likes forests, loses first spouse, bereft of children, devoid of charitable acts, always active in their occupation.

Kanya [Virgo]enemy rashi

Mars is unhappy in enemy Budha's sign, where He becomes sarcastic, preachy, domineering, and critical. Yet in matters of fact, Kuja-Kanya tends to be quite accurate.

Excellent placement for record-keepers handling every conceivable type of information. Warlike mental process. Engineers information.

If Budha is auspicious, a strong & accurate memory. With uchcha Budha Kuja-Kanya may manifest a genius of information organization through records management systems. If Kuja is oppressed by Shani and not supported by Surya the native may lie under pressure.

Socialization Issues: Socially, Kuja-Kanya can be a problem. The native has a speedy, accurate, and ambitious style of handling factual information.

However the competitive instinct to "win" (Mangala) by having the most correct information, the most quickly available, and the best targeted to the question, can lead the native to blurt out the truth in rather rough & jagged terms. Speech acts may lack social finesse. The reason for Kuja-Kanya's social-communications handicap is that "information" is different from "truth". A mere human being is not able to see the full universe of "facts" (let alone the full scope of "truth"!). Naturally, the perspective of any one human is incomplete & erroneous.

Kuja-Kanya may lead the native to use "factual information" as a competitive weapon in the quest for social dominance, whether in personal relationships or in a one-to-many relations with a group.

Profession and Work Environment: Kuja-Kanya produces 'bean-counters' such as accountants & bookkeepers, file-clerks, nutritionists (and dieters), librarians, institutional researchers, records managers, "bookies" and card sharks. (Association with domain-5 insinuates a connection to gambling.)

Many aspects of legal, medical, and educational work are depend heavily or exclusively on accurate record-keeping. Legions of great national and international bureaucracies are

filled with clerks of high title and low. Any profession which depends on accurate record-keeping will be well-supported by Kuja-Kanya. These natives are much sought-after workers in the information economy.

Creativity, design work, or the inspiration to make changes in existing systems, must derive from other graha. Kuja in Kanya is not 'creative'.

Kuja being a karaka for siblings and team-mates (the natural in-group competitors), Mangala-Kanya is known as a "terror upon siblings". Younger siblings in particular may receive vicious criticism for their flaws.

Marriage: If Kuja Dosha is formed from Kuja/Kanya in domain-12, domain-1, or domain-4, native may accuse the spouse of breaking agreements. Becomes an exceptionally strong negative effect if Mangala also resides in 6th, 7th, or 10th from Chandra.

The great amplifier as always is Rahu. If Rahu magnifies Mars in Virgo, expect the verbal aggression and elaborate, legalistic argumentation as well as characteristic mapping and planning, to reach compulsive levels - especially during periods of Rahu or Kuja.

This placement is good for being a surgeon, physician, pharmacist or groceries merchant. You are original & inventive. You have to struggle to reach goals, self willed, nervous. You like your employees or helpers, and are separated from your friends. When Mars is afflicted you can be cross at times, hasty, obstinate & inviting hostility from others. You are honorable, worthy, fond of love & music, soft spoken, learned, fears enemies, skillful in scripture & fine art.

Thula [Libra]

In the physical body, Thula rules the receptive, holding sexual organs (vagina, cervix) as well as all the paired organs (kidneys, adrenals, ears, etc.). These physical areas are common stress zones for an overloaded Kuja-Thula.

Depends very much on the disposition of Kuja's lord Venus. If Shukra is in a subha place, Kuja will promote balanced, fair relationships while simultaneously enhancing the sensual luxury of His own life.

Enjoys high status & works to achieve it. Finds work as a balancer/rebalancer; facilitator/arbitrator; designer or collaborator. Energizes the native's pursuit of beauty, equality & equity, balance, luxury, and harmony. However being an active agent Kuja can pursue these delicate matters with excessive, even damaging, vigor.

Both Shukra and Kuja's navamsha lord must be auspicious to give best results.

Very exacting, like a scientist. You get much opposition & rivalry. Gain through the opposite sex. Reverses through business & love affairs. Blessed with noble offspring. You may indulge in a negative business or deals in something against the common current of "goodness".

A bit of a wanderer. Sometimes you lose in business attempts probably due to pushing too hard where it just won't work. You are aggressive about justice. May have a business that others look down on.

Vrischika [Scorpio] swakshetra

In the physical body, Scorpio rules the penetrating or protruding sexual organs (clitoris, penis, nipples). These physical areas are common stress zones for an overloaded Kuja-Vrischika.

Swakshetra is a winning position for Kuja in virtually every house, so long as Shani does not interfere with Mars' energy flow. Kuja here is the shaman-hunter using His psychic sensitivity *in the body* as antennae, picking up subtle signals which lead Him to His prey.

Deeply inquisitive, can be a tremendous healer if Kuja in favorable house with drishti of Guru. Penetrating physical & psychological energy, especially gifted in massage, surgery, police work, psychiatry, therapeutic & military interventions of all kinds.

Sexual energy, strategically competitive, daring, works to win by shrewdness & stealth. Charismatic, manipulative, deep vitality. Pursues conflict, danger & adventure. Likes to hide their own secrets and expose others' secrets. A master of tantric knowledge, excellent revealer and also protector of the hidden & occult.

Industrious, practical, scientific in approach, firm & positive, indifferent to others. Diplomatic. Successful chemist, result oriented; sudden or violent accidents. Trouble through service. Attached to trade, interested in higher knowledge, a leader of those who buck authority (not necessarily a bad quality), skillful in duties, interested in war, highly self-willed, will do big deviations in the minds of others, unafraid of enemies or authorities, betrays friends, likes to be direct and unafraid, unhelpful, a liar if necessary, endowed with land, children, spouse, and troubled by poison, fire, weapons and wounds. Good for involvement in law enforcement & military or other regimented & goal oriented engagements.

Dhanus [Sagittarius]

In the physical body, Dhanus rules the hips, pelvis and the child-producing reproductive organs (uterus, ovaries, testes). These physical areas are common stress zones for an overloaded Kuja-Dhanau.

Wonderful for sports work, especially coaching. Enthusiastic and has plenty of energy for encouraging others to reach their goals through education and faith. A nearly religious commitment to human betterment. Frequently chooses a legal, political, or top management career, where one can express one's optimistic drive to advance society toward greater goals. Also an excellent teacher of the coaching variety

International viewpoint and global scale of action. Even in a morally weak nativity, this placement is almost always capable of some level of productive goodness.

Engineering insight, intellectual giant, large-hearted, enthusiastic, both by speech & action. Favorable to lawyers, military tactics; gains through marriage - more than one union indicated. (If afflicted trouble through brothers, relatives and friends; over estimation.)

Many losses through traveling & wrong employment. Many wounds or scars, sometimes starved, harsh speaker, crafty, alienated, a warrior, happy with hard work, loses happiness & money due to anger & will not honor elders. Very brave & skillful when in a competitive confrontation. Favorable for the military, police, etc.

Makara [Capricorn]

In the physical body, Makara rules the skeleton of bones (including the skull) and the articulatory cartilage (knees, nose, and elbows). These physical areas are common stress zones for an overloaded Kuja-Makara. Uchha Kuja produces 'captains of industry'. Mangala in Makara is a **competitive winner in hierarchical organizations**.

In any bhava, this yoga guarantees business success. Tightly planned & organized energy; controlled productive energetic pace, supports long-term achievement. Vitality & health drive the native to assert his power in large organizations. High goals & plenty of fuel to get there. Starts work early & stays late; learns from his mistakes; plies the hunter's instinct for negotiating the jungle pathways. complex levels of prestige & caste. Physical energy flows enthusiastically through hierarchical, commercial channels in society.

Much depends on the condition of Shani. If Shani is well disposed and in a good relative angle to Kuja, the native climbs steadily toward executive positions in prestige social hierarchies - preferably in competitive business.

If Kuja's angle to Shani signals internal animosity - 2/12, 6/8 -- the path to success will be littered with obstacles, and work while productive is also exhausting. Of course if Kuja dosha is present, the person may be optimally successful in public life but will direct competitive aggression toward business partners & spouse.

One surprisingly good yoga is exalted Mangala with fallen Shani, where each aspects & improves the other.

For Mesha or Vrischika lagna, lagnesha Kuja makes the native a skilled & avid game hunter.

Kumbha [Aquarius]

In the physical body, Kumbha rules the sympathetic and parasympathetic nervous systems (including the organ of the skin). These physical areas are common stress zones for an overloaded Kuja-Kumbha.

In the "social organism", Kumbha governs the marketplace with its complex but orderly networks of interlocking association. Similarly, any large, complex system whether human or conceptual. Indeed Kumbha regulates the entire world of abstract, logical, conceptual philosophy and systems design.

Illness due to Kuja operating in a Hostile Rashi: Kuja's muscular, competitive, hunter's ambition tends to overload Kumbha's electrical circuitry. Thus the native may experience "circuit breakage" or **disruption of bodily nervous energy flow** on a regular basis.

Vital physical energy is channeled into the endless universe of conceptual, abstract, large-system thought; the personal energy does not naturally replenished but rather is lost in the system like the proverbial drop in the bucket.

There can be huge bursts of competitive energy as the native feels initially energized to go into battle to articulate and define the complex relationships between items in a network. But, the surge can overwhelm the physical body circuitry, which is designed for

steady low-level input of inter-connective thought. This native essentially tries to connect too many items to too many other items simultaneously, thus causing system-failure. Prone to nervous exhaustion, nervous breakdown, and skin ailments caused by excessive conceptual thought. The native can be "high strung" as a result of driving oneself to meet multiple nearly-simultaneous goals. Nervous illnesses caused by over-thinking, excessive austerity, ignoring physical needs, & exhausting resistance to social conformity. Tendency toward thin or damaged muscles (Kuja), weak or damaged blood (Kuja) over-stressed non-bone connectors within the physical body (such as joints & ligaments) & debilitating fevers (Kuja).

Rehabilitation :Medical technologies which directly regulate the electrical flow in the physical body will best assist Kuja-Kumbha to return to health. E.g., acupuncture, various electrical-cell devices, direct stimulation of the chakra points (including the bending-squeezing of bandha junctures in hatha yoga), will be most effective.

In order to replenish supply, the native must disengage from conceptual, networking, connective work. Unplugging from the system is counterintuitive for this native, since one eventually develops a primary identification with the system itself. However the deepest cure occurs when not working, not thinking about work, and when at a far-distant remove from the modern electrical grid.

The Work: One is conceptually adept to the point of being aggressive in the development and proliferation of scientific, conceptual systems. An excellent architect, computer systems designer, or space scientist. Could be a pioneering systems astrologer if the bodily energies can be regulated. to prevent over-work.

Heroic, independent, competitive Kuja feels oppressed in the uniform, egalitarian, tightly interlinked world of Kumbha. Kuja has the drive to establish innovative connections between previously unconnected people, ideas, or things. One works hard indeed, taking a systematic approach. Mars in Kumbha produces pioneering efforts.

Work Environment :The work style generates athletic bursts of direct, goal-oriented, winning physical vitality. Yet the results of one's personal output are constantly diffused within the vast network of Kumbha's elaborate systems.

Energetic, goal-oriented capability to work with focus and drive. The native's work style is best suited to large, interconnected environments such as global electro-magnetic device networks, international development programs, or scientific research consortia. The physical drive to establish new connections can manifest as technical work with electrical wiring, metal soldering, making jeweled necklaces, switchboard or telegraph operator, weaving fishing nets, walking a path between file cabinets or library shelves, or moving between booths in the marketplace.

Social validation :Vigorous personal efforts do not advance the individual or one's career per se, but the native is indeed helping to advance a broader social understanding of the system which one is busy articulating.

However, the credit for one's individual work will usually be attributed to an idea, a movement, or an institution, rather than to the native. Kuja's noble warrior distinction is plunged into egalitarian obscurity within Kumbha. The only possibility of individual recognition for effort might arise if Surya is exceptionally strong and gainful and casts

drishti upon Kuja. Otherwise, the native will tend to work in relative obscurity, with the importance of their contribution known only to immediate peers.

The lifestyle lacks vitality. Due to dispersal of physical energy across the huge field of Kumbha's nerve network, personal achievements are not strongly validated. The native sends energy out, but receives relatively little social approval for the value of one's production. The native is not easily placed in large hierarchies; appears eccentric and difficult to assign.

If Shukra or Budha are strong, this native's social networking skills can weave a very large web of like-minded persons which alleviates the extreme isolation of the abstract thinker. The native has energy for making connections of all types, from tinkertoys to intergalactic space missions. One may become socially influential from the center of their web. Unless there is some corrective such as parivartamsha yoga or Shani is exalted, this native can become exhausted by social interactions very quickly.

Material Profits:If Kuja-Kumbha occupies a wealth house (2, 5, 9,11) the native may earn wealth from systems research & development.

In domain-2, a records collector [neutral path, natural house of neutral Shukra who is also a friend of rashi lord Shani]

In domain-5, a games designer or literary author and entrepreneur [slow path with ego resistance, natural house of friend Surya but domain-5 is hostile to the rule driven systems of rashi Lord Shani]

In domain-9, a professor of analytical philosophy or engineering [easiest path, natural house of friend Guru who is also a neutral to rashi-lord Shani]

In domain-11 a systems engineer [slow but steady path, natural house of enemy Shani but the home environment for material systems]

The great amplifier as always is Rahu :If Rahu magnifies Mars in Kumbha, expect the abstract philosophical thinking & cosmic systems theorizing to reach compulsive levels - especially during periods of Rahu or Kuja. The physical body will be as stressed as possible by its obligation to serve as the vehicle for a more fully articulated network of connections. Finds work in fringe or esoteric scientific research (the weirder the better); organizational planning; giant networks; and innovative marketplace communications.

Meena [Pisces]

In the physical body, Kumbha rules the extremely complex and sensitive reflexology paths of the **feet**. These physical areas are common stress zones for an overloaded

Mangala flourishes in the rashi of good friend Brihaspati. Generally, Mangala in Meena is a broad-minded and inclusive person with strong physical vitality. The natural kinesthetic energies are comprehensively nourished and supported in Meena.

Kuja in Meena also adds a **spiritual vitality**, manifesting as enthusiasm for active compassion and working on charitable projects. Pleasant outcomes. Native has energy to "show the path" (Pushan) to those following.

Finds work in areas related to children, dreams, spiritual culture, medical specialties of the feet, religious & artistic development, all areas of the **reflective imagination.**

Favorable for psychological or spiritual counseling, child-and-family welfare, hands-on healing esp. of the feet, international diplomacy, travel guide. Humanistic, global scale of action. Depends on a strong Guru for success. (Malefic in dusthamsha gives good results.)

Kuja in 12 Bhavas

Kuja's 4th & 8th drishti is stronger than Kuja's 7th drishti

Bhava 1: Invigorates the physical body. Highly competitive, sexually active, & typically quite controlling in the home sphere. Empowered to direct strong physical & ego-personality energy toward getting what one wants.

Self-focused. Warrior, athlete, body-worker, hunter, challenger, attorney. Masculine imagery and hormonal drive surges through the body. Performs well in high-energy, sporting, competitive environments. Ambitious and vigorous personality. Finds a bit of sparring to be interesting, invigorating, and fun. The native is comfortable with battle and intends to win.

Kuja in lagna is an asset in any career which is based in the use (or abuse) of the physical body: sex worker, fashion model, professional athlete, theatrical stunts, "action" films, dancer, sports trainer, massage therapist, cosmetic surgeon, etc.

If male, the native is muscular & sporting; a highly sexualized person. If female, much skill required to manage the high amounts of male energy that is cycling through the female body. The physique is narrow-hipped resembling adolescent male. Female is also sporting, sexually active, and often barren unless Guru drishti to Chandra or putra bhava.

Bhava 2: Destructive effects on wealth, but money-wise can be a positive for Mithuna lagna or Makara lagna (where Kuja gives the wealth yoga of L-11 in 2nd). The main trouble is from aggressive speech, so much the worse with Rahu. Tends toward impulsive, harsh & vulgar speaking; stigmatized dialects; talk first think later. However as always if Kuja is well-disposed, the speech is energized, ambitious, and potentially inspirational. Jyotisha is all in the details!

Bhava 3: Favorable for business. If He rules good houses, Mars can contribute to the self-made wealth of the third house. Generally unfavorable for the younger sibling, unless there are good aspects. Increases the volume of communications in the native's life. Speaking, writing, listening, reading, & constant meetings. Active & demanding routine of daily life. Depending on Budha, native may be a productive administrator, writer & teacher.

Kuja the Huntsman will flourish where the Law of the Jungle rules. Energizes the dominant career path but native must be positioned in an overtly competitive, high-stakes leadership environment for this drishti to give good fruit. Much sport and conflict along the career path during Kuja periods; yet, if Kuja is well-disposed, native will win all fights. Best for money-profit business, not as beneficial for NGO or government work where loyalty & conformity are more important.

Bhava 4: Can destabilize the early home environment; bring conflict into the home and harm the mother. Ideally the home is a stable place with deep roots and not much moving about. Mars brings in movement. Unsettling, frequent moves or deep emotional conflict in the family home unless Moon or Guru help. Native is self-directed; little patience for restrictive family codes. Mother works a demanding job or home may be constantly renovated.

Bhava 5: Energizes children, individual intelligence, & creative performance. sometimes too much. Typically one or more miscarriages, followed by successful birth(s). In the worst cases, multiple stillbirths, or death of living children. Definitely limits the number of children. Injury to children & arguments with them of Kuja occupies a hostile rashi.

In Mesha, Thula, Simha, Kumbha, and Dhanau, Kuja gives strong, independent children. If Guru occupies domain 1, 9 or 11, one child is assured. For Mesha/Vrischikha lagna, Kuja in domain-5 can give a dynamic career in literary or performance arts. Otherwise, can hyper-activate the downside of speculative interests such as gambling. Kuja and Rahu gives tendency toward compulsive gambling

Miscarriage or stillbirth, some conflict with children and/or the children are competitive. Children will be athletic and creative, with favorable drishti to Kuja. Good for energetically building up income from marketplace activities (11) & energetically developing the psychic imagination (12).

Bhava 6: Very good placement. Destroys enemies, debt, & disease as native becomes a crime-fighter, with agency of the Enemy of Imbalances. Native engages one's own quota of conflict in this life toward productive use in the battle against ignorance, poverty, crime, starvation, exploitation, disenfranchisement, illiteracy, prejudice, & environmental pollution. One wins the fight against health imbalances; a physically healthy person.

Often a profession dealing with international trade, debt finance, crime, medicine, other energized management of social conflicts. Excellent for police and public health officials. The native spends time & energy engaged in conflict, but ultimately if Kuja is auspicious, one will win the conflict.

A malefic graha in a malefic house is favorable. E.g., if Mars is uchcha, one positive outcome of the Kuja in the maha-dushthamsha might be a highly successful business in attacking large-scale poverty & debt. Mangala energizes the native to do battle with one's enemies - and win! Battle with illness, debt, social conflict, and imbalances of all kinds.

An excellent placement for police & military; and for social-change **activists** fighting against exploitation and social imbalance Ironically, anti-war activists also prosper with this placement of Mars.

Bhava 7:

Hora Sara, Ch. 25, Shloka 28-29: "Early widowhood is caused by Mars in the 7th house."

Unsettled conditions in first & second marriage. Speech (2) is direct and proactive. Does battle with traditions of the family of origin; needs to break away from the family values and live more independently.

Energizes career (10) and assists accumulated wealth (2). Finds the company of active negotiators and alliance-builders, including the spouse, advisers, and colleagues of equal standing. Good for attorneys and others in peer-to-peer conflict situations. Kuja and Budha is excellent negotiator.

Bhava 8: Either a great healer, or a controlling, oversexed & manipulative individual. Or both. With sufficient tantric advancement, may be able to penetrate the auras of others in order to do "psychic surgery" & other requested interventions.

Increased drive toward tantric knowledge and dynamic, self-initiated response to catastrophic change. Generally favorable for Mesha lagna & Vrischikha lagna, provided one has access to conscious healing traditions. Driven pursuit of mystery traditions & secret societies.

Success in undercover investigations, insurance adjuster, "first responder", emergency medicine, direct intervention in **life-and-death situations**, handling volatile & dangerous conflict, all forms of catastrophic change, plus other sudden, forced-upheaval types of enterprise.

Bhava 9: Conflict with gurus & priesthood. Restless in the temple. Drive toward religion and patriotism, but must have the teachings individualized to suit oneself. Not easy to find his place in the parental culture. If exalted, father may be very successful in business & the native may be a professor or other icon of success in the secular priesthood e.g. the universities, specializing in conflict & competition.

Powerful imagination, frequent foreign-travel (12) and house-moves (4) esp. during periods of Mars. Karaka for death in a holy place or ceremonial setting, or while doing the bidding of one's father.

Bhava 10: Natural house of Enemy Shani; natural house of exaltation

Kuja the Huntsman will flourish where the Law of the Jungle rules. Energizes the career, but final success depends on the lagna. Kumbha lagna and Karka lagna do very well.

Overt or covert fighter. Street-smart, survivalist, aggressive, competitively savvy in world markets. Highly individualized behavior. Likes solo sports. Needs to win.

Self-initiated behavior and some arguing or conflict between the parents or caretakers in the childhood home are inherent in Kuja's 8th aspect; as are frequent house-moves and emotional instability that accompanies unrootedness

Could be a successful sports coach if Surya or Guru occupy domain-5. Style of aggression depends on the rashi of Kuja. Benefits political action & creative, literary works.

Bhava 11: Natural house of Enemy Shani.

Energizes income-producing and goal-achieving behaviors. Karaka for wealth & success, making profits in the marketplace while aggressively battling social evils (Kuja drishti to domain-6).

Competitive, ambitious goal-setter and achiever. Dynamic operation within large associations, interlocking networks of friendship, and the profit-driven marketplace. Brilliant fund-raiser for human-community development causes, if Kuja is blessed.

Good for politics, although the native must be cautious pushing too hard. Much activity injected into social environments, fundraisers, large conferences, meetings, and rallies. A bit aggressive in style, but generally successful in making multiple supportive connections throughout the elaborately rule-driven networks of the marketplace.

Perceived as selfish or domineering in group-association behaviors, exhibiting a competitive "my way or the highway" style. A "bully" in the playground if neechcha Kuja. One can generate profit but only by leading others to march to one's own drummer. Energetic but not fully sophisticated in social group relationships, unless Guru or Surya also occupy domain-11.

May damage wealth somewhat, through overspending. Makes the speech very direct and possibly angry. Conflict surrounding the second marriage; if the 2nd marriage can be arranged, it is typically brief and warlike.

Bhava 12: natural house of friendly Guru.

Churns up the subconscious, making the individual a primarily reactive personality. Excellent for psychiatry, counseling, hospital professional, healing spa, others working in sanctuary space development. Energizes relationship to foreign lands, increasing foreign travel, and excites the imagination regarding foreign battles to the extent of becoming warlike.

The native's imagination is hyper-activated, there may be accusations arising from eruption of fantasy or dream visions. Resolves better with therapy, seclusion, and meditation.

Kuja Dosha - Angaraka Dosha -Mangalika - "Manglik"

Hora Sara, Ch. 25, Shloka 40: "If Mars is in its own house in the 7th house or in the 7th amsha, gives a poor husband who is addicted to other women."

In Sanskrit - Kuja & Mangala means Mars and Dosha means "condition. In traditional Jyotisha interpretation, "Kuja Dosha" causes marital stress due to excess warrior energy in one partner.

Imbalance resulting in conflict within marriage relationship caused by Drishti of Kuja (Angaraka, Mangala, Mars) upon the marriage house.

Kuja Dosha is formed when Angarika resides in radix domain-1, domain-4, domain-7, Domain 8 or Domain 12..

Navamsha: If Kuja dosha exists in radix, then Kuja's placement in the 12th, 1st, 7th 4th or 8th navamsha will strengthen Mangala's competitive-domineering effect.

Mangala in domain-7 :provides a competitive, sporting, and physically instinctive character for the spouse, but Kuja in domain-7 does not directly harm the first marriage.

As a matter of advice to those with Kuja in any rashi in domain-7, but particularly when Kuja is strong, the spouses should take care to maintain their own rooms within the home. Whether male or female, the spouse needs "a room of one's own" with private sleeping quarters such as an artist's studio, private library, sewing room, guest house, or other space in which the warrior can rest without interference while preparing for next day's battle. If this space is provided, Kuja will maintain sexual interest in the marriage, all can be well.

Mangala in domain-7 will cast drishti upon domain-2, thus the second marriage is harmed by criticism, aggression, or warlike behaviors of the native upon the second spouse.

Mangala in domain-2 or domain-8 :Parashara states that Kuja's drishti from dhana-sthana or randhra-sthana will also create Kuja dosha because it agitates domain-8 for death of spouse / divorce. Therefore Angarika in domain-8 or domain-2 provides a different variety of Kuja Dosha.

Mangala aspects the houses which are 4th, 7th, and 8th from Himself. Kuja's drishti strength:=

100% upon the house 4th-from His position

100% upon the house 8th-from His position

25% upon the house 7th-from His position

Therefore, the most severe "Kuja Dosha" effects occur when Mangala occupies either house-4 or house-12.

Kuja Dosha is very common: About 30% of all nativities have Kuja occupying houses 1, 4, 7, or 12. If domain-2 and domain-8 are included are included as causes of Kuja Dosha, 50% of all nativities will display the Kuja Dosha.

Mitigants: Drishti from a strong subha (happy) planet upon radix domain-7 can buffer or even neutralize the imbalance of Angaraka Dosha. Additional buffering occur when Kuja is aspected by a benefic graha.

Intensifiers :Kuja's 4th and 8th rays give 100% drishti.

Most severe angles: 4th-from-radix-lagna, 12th-from-radix-lagna.

4th-from-Chandra (less), 12th-from-Chandra (less).

Kuja is particularly difficult in Kanya rashi (sarcasm & criticism) and Karka rashi (emotional anger) Mangala's low-dose 7th ray, giving 25% drishti to domain-7 or 7th-from-Soma, may also be felt by sensitive people.

Natal Mangala in domain-4:Psychologically it makes sense that a person who was raised with adversarial parents, or in a warlike home environment would carry the familiar home culture of their upbringing into their new home in marriage.

Natal Mangala in domain-12:Similarly a person who experiences powerful internal discord within the sanctuary of their own mind - violent memories or harassment by spirits -- will also find that this private mental condition spills over into their marriage environment.

Multiple marriages:

On a practical level, the nativity featuring Kuja in domain-4 domain-12 will probably have additional planetary signifiers for multiple marriages.

The good news is that if Kuja casts drishti upon Yuvati bhava, Mangala will not also cast drishti upon dhana bhava, the domain of the second marriage.

Thus a nativity suffering severe Kuja dosha in the first marriage is completely "paid up" after the struggle with disagreements & selfishness in the first marriage. They are often able to enter a second marriage on much more agreeable & generous term

Competition, domination, sexual vitality, invasive energy

Mangala is creative, productive, competitive, athletic, warrior energy.

Kuja dosha happens when Mars shoots a ray of warlike, self-promoting, psychologically or physically penetrating, competitive energy into the marriage house.

Kuja Dosha can make the native fight for superiority with their spouse -- and other important partners like professional advisers & collaborators.

On the plus side, Mars energy can keep sexual vitality levels quite high in long-term relationships. And Kuja Dosha does invigorate partner sports like squash and doubles tennis.

On the minus side, Kuja can be a powerfully invasive, animal-instinct, physical & psychological energy force that requires considerable self-awareness to control..

Career advantage: Drishti of Kuja to kalatra bhava can be put to good use in careers involving negotiation, alliance-crafting, deal-making, bargaining, arbitration, and most types of competition-between-equals energy. Higher consciousness folk use Mars energy to fight for truth and justice. But, the key word really is "fight" -- so this energy will be tricky to use well in marriage.

Effects of Mangala from the houses:

- Mars in house-1 and house-7 tend to be self-promoting in relationship; career is important.
- Mars in house-2 indicates harsh speech, may always be threatening to leave if their needs are not met.
- Mars in house-4 reflects an unstable home life, with war or cold-war between the parents. Often lots of house-moving, construction projects, or conflict in family home.
 - o Home conflict can be overt or covert depending on the sign of Mars.
 - o Repressed conflict more likely when Mars is repressed in a rashi of Shani
 - o Expressed conflict more likely when Mars in a permissive sign of Guru/Surya
- Mars in house-8 can indicate an early death of the mate; makes native accident-prone too.
- Mars in house-12 indicates hidden passions & deeply repressed anger, will eventually erode the fabric of marriage.

Effects of Mangala from the rashis:

- Mangala in Mercury's signs (Virgo and Gemini) is verbally aggressive. In Kanya, sarcastic & critical although painfully accurate. In Mithuna, "conversationally invasive"- can be a compulsive talker.
- Mangala in swakshetra (Aries and Scorpio) is the huntsman and the deep miner: muscular and penetrating, with a burning instinct to **Win**. In Mesha, physically responsive and self-referential; in Kaurpi, psychologically aggressive and controlling.
- Mangala in the Chandra rashi (Cancer) is emotionally passive-aggressive. Often compulsively manipulative, trying to sneak, trick, defraud, or get away with something. This is the most difficult rashi for Kuja. If in **Ashlesha** in domain-4, the native was manipulated by an unstable mother in early childhood, and is typically unable to sustain a non-manipulative adult relationship.
- Mangala in Shani's signs (Capricorn & Aquarius) is a social rule-enforcer. In Kuja, "rules of the jungle" - native is a captain of industry but treats one's spouse like an employee, seeking "business objectives" for the marriage (primarily, increasing one's social rank through spousal support); in Kumbha, "rules of the assembly" - native sees the spouse as one friend among many; may interpret fidelity as a group experience.
- Mangala in Shukra's signs (Taurus & Libra) instinctively seeks a physical and social basis for relationships, but may drive too aggressively toward sensual experience and compulsive re-engineering of new agreements. May not be able to leave well enough alone.
- Mangala in Guru's signs (Sagittarius & Pisces) enforced knowledge. The native is generous and inclusive, but only if others do things in one's own way.
- Mangala in Surya's sign (Simha) aggressively promotes one's the integrity of one's own reasoning. The native must be proved right

The biggest single improvement in Kuja dosha comes from the aspect of a benefic onto Mangala himself or onto yuvati bhava.

Aspects from Brihaspati are very curative, giving the person a fundamental generosity & goodwill toward all.

- Beneficiaries of a Guru drishti include the beleaguered spouse :) because Guru's drishti upon Kuja improves the viewpoint and expands the sense of humor. Marital Anger is still present but it feels much softer and becomes bearable through laughter & overall goodwill.
- Aspects from Shukra or L-9 upon the marriage house are also softening & pleasing & will also improve the experience of living through marriage with Kuja-dosha..
- Even the aspect of Shani on either Mangala or the 7th house will give longevity to the marriage. Although the partners will be oppressed, they will be loyal to their vows & the marriage painfully long-lived.

Remedial measures :Traditionally, the "cure" for Kuja Dosha in one's own Jyotisha nativity is to marry another "Manglik". Then, it is presumed, the two "worthy opponents" will battle as equals. As they are generating a high-vitality marital environment full of

enthusiastic combat, they will prove their mutual worth. Combat should raise the partners' respect for each other. In general practice, this works!

- Kuja becomes intensely emotionally passive-aggressive in Karka rashi.
- Kuja becomes compulsively sarcastic & verbally critical when in Kanya rashi.
- Regardless of local cultural norms, when Kuja occupies domain-4 or domain-12 in either Karkata or Kanya rashi, the native and their spouse will need either a great deal of physical space such as living in separate wings of a large mansion, or they will need careers involving frequent travel. It can usually be managed by providing extra physical space ("a room of one's own") and allowing both partners to develop professional work that siphons off the tensions of marriage.
- In cultures with arranged marriage or no opportunity to test a pre-marital living arrangement, a responsible Jyotishi should arrange marriages for the most severe cases only between two Mangliks, and instruct the parents to monitor their married children's well-being during the early years of the Kuja Dosha marriage. While young spouses are still maturing emotionally, parental intervention can be an effective Kuja Dosha remedy, and also an important protective service for the less-powerful spouse. It is good for the families to be pro-actively aware that the Manglik marriage can succeed, but only with strong moral guidance from parents and other adult role models.
- "Manglik" couple will need to learn conscious, constructive conflict resolution skills. With good conflict management skills, a Manglik couple can realize the invigorating benefits of their mutual Kuja Dosha (including a vital sex life!) and avoid the potential emotional damages.
- Mangliks must wait for marriage after age 28
In Jyotisha terms, the planet Mars "matures" at age 28.
Kuja Dosha usually starts to mellow in the social personality after the human age of thirty. The best antidote for Kuja Dosha is to wait for marriage until at least age thirty, so that the Manglik can independently and organically develop more self-aware emotional maturity.
- Marriage therapy - and studying one's own D-1/D-9 - can be helpful to awaken this essential consciousness.
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Dennis Harness in , *The Nakshatras: Lunar Mansions of Vedic Astrology* (p. 134) says : "When natal Mars is placed in certain houses a challenging condition called Kuja Dosha occurs which can results in difficult karma for early marriage. It is generally considered better if both partners have Kuja dosha (Mars in the first, second, fourth, seventh, eight, or twelfth house) to balance or mitigate the negative interpersonal energy."

4) MERCURY OR BUDHA

Soumya, saumayana (Son of Soma/Moon) Kumara (teenager)

Cologne Digital Sanskrit Lexicon gives the meaning of Budha as follows:

Awaking, intelligent , clever , wise, a wise or learned man , sage, a god

Dog, a descendant of Soma, hence also called saumya, saumAyana, identified with the planet Mercury; Mercury (regarded as a son of Soma or the moon)

Wednesday.

Mercury:from L. Mercurius "Mercury," the Roman god, originally a god of tradesmen & thieves, from merx "merchandise"

BPHS Ch. 3 [Planetary Characters& Description], Shloka 26 [Planetary Characters& Description], Shloka 26: “ Budhi is endowed with an attractive physique& the capacity to use words with many meanings. He is fond of jokes. He has a mix of all the three humors.”

BPHS Ch. 3 (Graha Characteristics & Descriptions), Shloka 11: ... Mercury is a malefic if He joins a malefic ...

BPHS Ch. 7, Shloka 39-43: The 6th from Budha be also considered in regard to indications derivable from Ari Bhava.

Saravali, Ch. 7-13: Mercury rules Veda, writing, sculpture, medicines, expertise, minister-ship, speech, jokes, birds, couples, fame, Vanaspathi (i.e. a large forest tree which bears fruit apparently without any blossoms) & gold.

B. V. Raman, Three Hundred Important Combinations: Mercury is the planet associated with the nose and therefore any afflictions to him may find expression in the shape of the person suffering from nasal complaints.

UTTARAKALAMRITAM, SECTION 5, Slokas 33 ½ - 37 : Relating to Action, Function or Doing OF Mercury: : Mercury presides over (1) education (2) hroses (3) treasury (4) mathematics (5) wisdom (6) speech (7) Brahmin (8) infantry (9) writing (10) new garment (11) palatial building (12) green colour (13) sculpture (14) astrology (15) pilgrimage to holy places (16) wise lectures (17) temple (18) trading (19) best ornament (20) sof words (2t) Vedanta philosophy (22) maternal grand¬ father (23) bad dream (24) eunuch (25) Northern-faced (26) skin (27) wet (28) bell-metal and the like (29) renunciation (30) Ritu-season (31) beautiful mansion (32) doctor (33) meck (34) exorcising (35) child (36) crooked aspect (37) heaven (38) modesty (39) paternal relation (40) fear (41) dancing (42) devotion (43) jocular disposition (44) strong in the morning (45) Hemanta Ritu (46) rubbing (scratch-ing) (47) tranquility (48) navel (49) flourishing of the family (50) mixture of things (51) one that has mastered the Telugu language (52) worship of Vishnu (53) Sudra (54) bird (55) after-born (56) admiration of language (57) the directions (58) Atharvana Veda (59) religious action (60) flower, (61) dust (62) garden (63) purendrum, virile (64) evil (65) benefic (66) moving in villages (67) impartial impartial (68) fond of the Northwest quarter (69) one versed, in the good legends of the past (70) one versed in grammar (71) one clever in the testing of precious stones (72) a learned man (73) maternal,uncle (74) sacred prayer (75) an amulet and (76) spells of a high order.

Das / Behari: An afflicted Mercury indicates an increase in low class association & opponents, loss of wealth, fear of being confined, mean speech & an unsteady mind.

Vedic Symbolism of Budha or Mercury:

Diagrammatically, Mercury is represented by a circle placed on top of a cross with a crescent as its crown. Mercury is related to the Mind, enabling the individual to develop and use his intellect. The Sanskrit name for Mercury is Saumaya – “Son of Soma” or the Moon. The Moon reflects the universal essence of life directed through the radiance of the

Sun, which is projected onto the lower levels of manifestation to energise and nourish life on earth. The special feature of Mercury is that serves as a bridge between knowledge as an active potential and pure intelligence that enables the understanding of the essential being.

The cross stands for manifestation, combined with a circle that represents revolutionary movement into its wholeness and the Moon-like arc relates it to pure consciousness and this indicates the totality of Mercury function. The arc at the top represents the movement of various impulses after they have individualized and are struggling for liberation. The semi-circularity of the arc links the last point of objectification of the subjective impulse with the beginning of the liberation of the soul. This wide field of Mercury operation makes a planet a messenger between the gods and man. This crescent points to its ability to transmute all mundane experiences and involvements into Right Awareness. C.G. Jung in "Psychology and Alchemy" says that the alchemists considered Mercury to be a metal and according to them Mercury transforms bare metal into gold. This represents the transformation of earthly and materialistic human beings into realized souls who have returned to their original pure nature. Mercury has the power to transform human beings into the realization of pure consciousness – intelligence overcomes ignorance to maintain freshness and agelessness. The arc also is a symbol for the Chalice which receives the Divine potential represented by the circle in the Sun symbol to channel its perception and creativity.

The special role of Mercury is revealed by the arc, circle and cross, so arranged that humans are induced to ascend spiritual heights. The cross represents gross matter at the lower level, the circle symbolises Divine potential and the crescent the Mahat or Cosmic Intelligence. Mercury is a messenger which gives out the hidden secrets of inner teachings and deeper meaning of outer rituals. Mercury functions as the messiah of the Sun enabling the mind to understand the unifying principle in the universe thereby wresting the solar energy contained as the Serpent Fire for enlightenment. Mercury makes a person a Buddha or enlightened one.

The Twenty-three point profile of Budha

- 1) Budha is the karaka of neutral, skillful communication. 6th-from any house indicates animosity, exploitation, or disease in matters of that house. The house which is 6th-from-Budha will indicate any "imbalance of neutrality" or "loss of agreement" in communications. The native's behavior in regard to matters of this house will be less concerned with the interests of others, inimical to balanced agreements, independent exhibit behaviors areas, which are all the effects of imbalance (Ari being 12th-from-7th, loss of balance) in the body, mind, spirit,& pocketbook :)
- 2) Intelligence in the form of Wisdom: Budha is not really the karaka for Intelligence. Divine intelligence emanates from Surya, the Sun (Vishnu). True human intelligence, in the form of Wisdom, is the province of Guru.
- 4) Discriminating: Information vs. Wisdom vs. Truth
Budha describes "mental thinking". Budha, natural lord of domain-3 for team communications, and domain-6 for arguments and disagreements, is the darling of the Information Economy. (Budha is a major karaka for commercial business.
Budha represents a somewhat superficial layer of the personality that facilitates human-to-human communication. Guru describes "wise knowing". Guru, natural lord of domain-9 for the house of worship, and domain-12 for the meditation cave, is the inner priest and the

inner professor. Guru represents the religious (9) and psychic (12) knowledge passed from generation to generation through the priestly lineages. Surya describes "the brilliant light of truth". Surya, natural lord of domain-5, is the karaka for Genius. Surya is the Light of Truth at the center of all religions. Surya represents the human soul's connection to the Divine.

5) Planetary Neutrality :Budha's machinery is strictly neutral toward the information it is processing. Budha carries no inherent values and continues no karmic legacy. Budha carries out the agenda of His lord. In the hierarchy of graha, Budha is similar to the "Prime Minister" who provides essential information and guidance to the King. However it is (or should be) the King who makes the ultimate ethical decision.

6) In Swakshetra - In Mithuna rashi and Kanya rashi, Budha is almost perfectly neutral toward the information He is processing (barring the effect of drishti). Budha processes information as it is found, with no agenda except "data in, data out". Incoming sense data, largely determined by the bhava Budha occupies, is interpreted, logically organized, and messaged out.

7) Budha is Friendly with Surya & Shukra :Budha always sees The King (Surya) and the Minister of Sense Pleasure (Shukra) as friends. Surya is neutral toward Budha, while Shukra accepts Budha as a friend. Budha feels welcomed in Rishabha, Simha, and Thula. Parivartamsha yoga between Surya and Budha gives a highly confident, elitist, but ethical communication style. The native is a fact-based decision-maker

Parivartamsha yoga between Budha and Shukra gives a pleasant communication style which flourishes in businesses of high civilization which are highly populated by women. The native's thinking is oriented toward facilitating the pleasures of self and others. A mentalized sensualist. For example, literature & literary publishing, physical & dramatic arts, delicious oils & wines; fashion, jewelry & textiles; diplomacy & human relationships; and items of gracious pleasure.

A much more problematic parivartamsha occurs when Budha occupies a rashi of Shukra and Shukra occupies His neechcha position in Kanya. The two graha are mutual friends, but Shukra is ill-disposed. The native has social & commercial success in non-romantic business relationships and relatively little trouble from men. Yet, there is usually a history of trouble with perfectionistic, over-compensating women due to the neechcha Shukra.

8) Budha is Neutral in rashi of Shani :Budha feels neither welcome nor unwelcome in Makara, and Kumbha.

9) Hostility from Guru & Mangala :In Mesha, Vrischika, Meena and Dhanau, mentalistic Kumara is not welcome. Although Budha is neutral toward His hosts when Budha occupies a rashi of Kuja or Guru, those hosts are hostile to Budha as a tenant. Wisdom-lord Vrihaspati dislikes Budha's superficial, day-to-day perspective which cannot accommodate Guru's "big picture" cosmic understanding. Kuja dislikes Budha's habit of talking when Kuja would prefer to fight. Budha loses some of His objectivity when He resides in the signs of those who dislike Him. Budha tends to "talk too big" (or too vague) when in a rashi of Guru. Budha tends to speak too aggressively (or too selfishly) when in a rashi of Mangala.

10) Budha sees His true but illegitimate father Chandra as an Enemy:

In Karkata, Budha loses much of His natural neutrality and becomes uncomfortably emotionalized. Drishti from Chandra is also mentally destabilizing to Budha, in the sense that psychic instincts to obtain and protect emotional and physical security will tend to over-rule Budha's neutral assessment of the facts.

The native's objective logic is compromised by feeling of imminent threat of home (or homeland) invaders.

11) Intellectualization :If conditions are ideal (e.g., uchha vargottama Budha in kendra not combust in same rashi with the Sun) the native may be spectacularly intellectualized. Nevertheless, if Surya and Guru lack strength, even a great analyst may not be Wise.

12) Drishti :Drishti from malefics can reduce messaging capabilities. Drishti from benefics can expand and enhance communication skills.

13) Shani Drishti :Drishti from Shani restrains the articulatory capacity. If Shani owns and aspects Budha's rashi, the native may struggle to message effectively. When Shani has inordinate impact on Budha, the native tends toward unclear speech.

The mechanics of Shani-influenced Budha include a tendency to reduce meaningful sounds and truncate words, lopping off final syllables, reducing essential vowels, and dropping final consonants even if the language being spoken requires these items for clear meaning. The handwriting may become illegible. The native's resistance toward full articulation of the signal-marks (letters, diacritics, connectors, separators, punctuation, etc.) in the script makes the output too minimized and the marks become difficult to distinguish. Writing becomes a slow and laborious process. Grasp of writing implements may be impeded by some manual handicap.

14) Combustion :When combust, Budha becomes subjectivized. The mentality develops a solipsistic character. The native's mentality is unable to objectify information. One tends to personalize the information-interpretation process.

Combust Budha has difficulty to see the world from another person's perspective, which can hamper effective problem-solving and reduce articulated expressions of compassion. Traditional rules for combustion of Budha: Budha occupies a position within 13 degrees of Surya; if Budha is retrograde: within 11 degrees of Surya

15) Moolatrikona :Budha's moolatrikona range = 16-20 degrees of Kanya, within the nakshatra of Hasta. Within 16-20 Kanya, Budha's potential for clear articulation of ideas, incisive reasoning, & freedom from articulatory limitation or distraction, is optimized. However, should Shani occupy Karkata, Kanya, Dhanau, or Meena rashi, the mental clarity of Mulatrikona Budha will be reduced.

16) The Calculator :Budha is often called "the calculator" because He rules the repetitive mental actions. Budha measures, rates, and paces. Budha makes maps, routes, programs and plans. Whichever domain Budha occupies, the native is busy calculating matters of that environment.

If Budha is well disposed, the native can also articulate & explain what has been measured and project future plans based on continuous cycling of the established repeating mental pattern.

17) "Intelligence" reconsidered :Naturally, as the "measurer", Budha is a karaka for human language, mathematics, and music. All mental pattern-recognition and repetitive mental behaviors fall into Budha's portfolio, whether these mental processes are articulated through expressive language or not. Thus Budha is a karaka for "intelligence".

It is important to note that "wisdom" is not included in Budha's portfolio (that is Guru) nor is "ethics" (Surya) nor "love" (Shukra, Guru, Moon). Budha is essentially a piece of mental machinery which compulsively weighs, measures, and rates. Budha delivers no judgment on meaning or significance except as limited to agreed standards of qualitative or quantitative measurement. Budha is an absorptive, passive "neutral" graha whose mechanical actions must be chained to a greater force in order to accomplish a spiritual goal. Budha's lord has a great deal of power over the outcome of Budha's behavior.

18) Uchcha Budha, caveat emptor :Uchcha Budha becomes a "systems" thinker, capable of consciously integrating simultaneous calculations regarding multiple and diverse cycles. When Budha is uchcha or swakshetra and thus lord of His own territory, His intelligence is unimpeded by a potentially restrictive lord but also ultimately unconstrained by moral or aesthetic concerns. Lacking direction from a supervising graha, Budha will blithely categorize, organize, articulate and plan using information available in the domain & rashi where He is placed. Sometimes the smartest people make the biggest moral errors, especially in this materialistic age when Budha's mechanical information processing abilities are so highly prized.

19) Speech :Quality of the speaking voice essential to the educator's profession, is determined by conditions of the 2nd-house from lagna; however, 2nd-from-Mercury is also influential. Guru is also a karaka for speech and particularly for language ability. Top caliber speakers will have favorable Guru and favorable Budha, related in auspicious angles.

20) Neechcha Budha :Meena's lord Guru only has only one enemy -- & that is Budha! Fallen Budha in Meena indicates vague, generalized, or inconsistent thinking. Guru's universal, mystical sign Meena is a tough place for locally-focused, technically-minded Budha to function. The result is that Budha/Meena tends toward inarticulate, incorrect, & distracted mentality with poor problem-solving skills. Budha/Meena with good aspects might be a remarkable musician or artist, a compassionate servant of humanity, or galaxy-piercing meditator who perceives huge universal truths. The native will always struggle with practical, technical mental tasks and verbal articulation of broad perceptions. The native is sensitive to the presence of intuitive pathways through the astral world, which are perceived in meditation and the dream state. Yet, expressing the perceptual experience of moving along those pathways (in the dream world of Pushan, the conductor) is very difficult and nigh impossible through the limited logical mentality of Budha. It's a task that Budha can't perform unless Budha receives Neechha bhanga.

(Similar general difficulties attend most rashi conditions for Budha in domain-12.)

21) Genius :Neechcha bhanga Budha gives the most brilliant results of all. Neechcha bhanga Budha occupies Meena while also in kendra from key points like lagna and/or

Chandra. The second prerequisite for neecha bhanga is that Budha's dispositor should be extremely strong. Ideally, positive drishti occurs. Then, emerges an amazing genius like Albert Einstein. Despite genius for expressing the astral perceptions, these folks will continue to struggle with mundane problem-solving. Although gifted to navigate the astral plane of perception, the native is not equipped to navigate earth. Einstein for example could not complete his own physics computations, frequently got lost in his own neighborhood, & had famously poor relationship communication within his own family.

22) Professions: Although strength of L-4& L-7 is also required success in higher academics (such as university teaching & research careers) auspicious Mercury is also major indicator of ability to articulate complex thoughts. Most people who earn Ph.D.'s will be found to have the strong positions of Mercury signifying verbal & written articulation & robustly analytical intelligence. Permission to practice all three traditional professions - teaching, law,& medicine - requires advanced graduate education, so all practitioners of the professions will have some planetary combination of Jupiter, Mercury,& L4-/L-7/L-10 which distinguishes their career as intellectually distinguished. However it is the professors & consultants in those fields who are the most intellectually engaged with their subject matter. So, when we see a strong Mercury in yoga with favorable Guru& a distinguished kendra lord, we expect not only a professional position, but also a degree of intellectual leadership within that profession.

Certain signs for Mercury are allied with specific professions.

- Budha in Dhanus [Mercury in Sagittarius] is quite helpful for practice of law, particularly at the teaching & policy levels. If other factors collude, can be a professor of law or top government policy maker. (Can usually see both the forest& the trees.)

- Budha in yuvati bhava in most signs gives a natural capacity to articulate contracts & agreements. A natural negotiator. In Dhanau rashi, excellent for the solicitor's profession, eventually becoming a judge.

- Uchcha Budha in Kanya is supremely articulate,& will flourish in any field of structured inquiry. This position has a natural affinity for medicine,& will often be found teaching, writing, diagnosing & prescribing in one of the medical traditions - whether tribal medicine, homeopathy, pharmaceutical, ayurveda, etc. Otherwise excellent in all analytical professions. (Always a decision-making professional of some stripe.

- Swakshetra Budha in Mithuna is also highly articulate but His focus tends toward rapid, short-term communication & rather than Kanya-Budha's slower more comprehensive, longer-term logical inquiry. Mithuna-Budha thrives in any fast-paced business environment but they are easily bored in stodgy academics. E.g., Budha in Mithuna/7 enjoys commercial law.

23) 3rd-from-Budha: Third from-Budha is an inauspicious location for matters of mental health. Any planet in 3rd-from-Budha will cause distracted thinking, depressed thinking, compulsive thoughts, etc. according to the nature of that graha in 3rd-from-Budha. This graha may give excellent results in other departments of life, but if it occupies 3rd-from-Budha it will cause some disruption of the neutral thinking process.

It is easier for the mental process to function unencumbered by strong feelings or opinions. The strong feelings & opinion, compulsive or habitual loops, and other draining or distracting concerns will be generated by the graha(s) in 3rd-from-Budha.

Even a very capable & aware thinker will recognize the "brain drain" effect of the graha 3rd-from-Budha in their mental life. The strongest effect of this mental-drain phenomenon occurs during the mahadasha of Budha when the bhukti of the graha(s) which occupy 3rd-from-Budha comes onto the schedule. During these periods the native should be especially vigilant to maintain optimum mental health.

Malefics in 3rd-from-Budha will cause the worst effects, but benefics are also somewhat problematic in this angle.

- Shani in 3rd-from-Budha indicates depression, scarcity fears, poverty fears, self-isolation, insecurity, native perceives a lack of support and a crushingly heavy workload.
- Rahu indicates obsessive/compulsive thought loops, intense disruptive desires, usually hungers for taboo objects or experiences or people.
- Ketu indicates detachment and despair, disconnection, inability to find meaning, compulsive wandering.
- Kuja indicates repetitive anger, need to dominate & win, self-righteousness, immature style of competition, sore loser, intolerance of weakness, Napoleon complex
- Surya cannot be in 3rd-from-Budha.
- Shukra indicates excess concern with sensual pleasures, nervous concern with superficial appearance and petty social manners, distracted focus on getting attention. - Guru indicates minding other people's business, trying to save the world, sympathy where compassion is needed, simple solutions to complex questions, pollyanna complex (Pollyanna is an old book written in the 40's about a girl who wanted everything to turn out great for everyone and who always had a good thing to say.)

Budha in the Twelve Rashis

[Mesha \[Aries\]](#)

Saravali, Ch 26, 1-2:" If Mercury is in Aries at the time of one's birth, the native will be **fond of battles** (be uncompromising), be very learned, wicked, emaciated, interested in music & dance, be untruthful, be attached to sexual pleasures, be a writer, will produce fictitious things, will eat much, will lose hard-earned money, will incur debts & imprisonment frequently & will be sometimes fickle minded & yet sometimes firm in disposition."

Depends largely on disposition of Mars. Tends toward fast, aggressive or straightforward speech.. Takes the initiative in verbal interchange. Argumentative & hot-tempered if with Moon. Prefers the vocabulary of conquest, competition & sport.

Budha in Mesha is particularly well suited to environments where a dominating, confrontational style is an asset. To win praise, win attention, or just to win - that's their communicative goal. If Kuja is troubled, can be selfish or addicted to the limelight. When Budha-Mesha rules good houses or hosts a good planetary tenant, these natives gravitate toward super-competitive financial, athletic, military, & political & theatrical contests. They articulate in a clear & forceful manner.

Likes to think about competition, hunting, male dominance, athletic achievement, primacy, warfare, sexual conquest, blood sport, heroism, individual uniqueness, self-sufficiency, supremacy, prize-winning, originality, novelty, the physical body, birth.

Vrishabha [Taurus]

Saravali, Ch 26, 3-4: "Should Mercury be in Taurus, the native will be skillful, eminently liberal, be famous, will have knowledge of Vedas & Shastras, be fond of exercises, robes, ornaments & garlands, be firm in disposition, will have sincerely earned wealth, will possess a chaste wife, will be a soft & sweet speaker, & be after sexual satisfaction"

Depends largely on role of Venus. Sensual, soft, & pleasant speech. Avoids communicative conflict; likes to use a loving, sensually descriptive vocabulary.

Likes to think about beautiful faces, teeth, eyes, mouths; fine art & art collections, delights of music; wealth, knowledge, hoards of stored value, love & pleasures.

Good placement for song-writers, wine-tasters, & any profession concerned to discuss matters of love, wealth, sensual pleasures, art, music & beauty.

Prefers vocabulary of aesthetic values, taste, touch & smell; love & sensual experience.

Likes to think about money, luxury, sensual pleasures, ancient knowledge, languages, capital accumulation, acquisition of goods, collections, banking, stored wealth and hoards of every description.

Mithuna [Gemini]

Swakshetra. Smart, alert, rapid highly articulate speech, very interactive, loves conversation. Often multi-lingual & fluently multi-cultural, large diverse vocabulary, skillful use of jokes & local slang.

In Mithuna, Budha grants an articulate interpretation & messaging style, with conversational agility and quick mental response. Communications are linear and superficial, with speed of throughput being the primary goal.

Prefers vocabulary of connection, interaction, mirroring, twinning. Likes to think about Talk. Business of the day, talk on the street, tactics; idiom; recent news, siblings; administration sales marketing advertising meetings. Messaging about messaging. Communication skills; writing; group interactions.

Karka [Cancer]

Likes to think about mother, home & country; Our People; security; patriotism and national defense; property claims & ownership; vehicles; socializing education; cultural roots.

Depends on disposition of Chandra. Emotional in expression & appeal, depending very significantly on the character of the Moon. Spontaneous, reactive speech. Patriotic and home-loving vocabulary. Noticeable concern with Security.

Prefers the vocabulary of homeland, protection & national feelings, sheltered, defensive, perceptive, reactive. Can be either misled by emotion or guided well by intuition. (Depends on Moon/Mercury angle in radix.)

Simha [Leo]

Righteous or self-righteous, depends on dignity of Surya. Has a flashy attitude with regal, self-important, celebrity style. Self-confident speech is ethical, rational, principled. Can be ostentatious & blaming if a low-power Surya gives low confidence. Prefers vocabulary of rational truth & higher principle. Does not willingly abdicate their moral throne. According to the dignity of Surya: robust messaging delivery; distinguished, elegant, authoritative, & clear,

Likes to think about ethical philosophy, Divine Truth, entitlement of Kings, charisma, righteous and self-righteous, celebrity, being in the center, recognition, glamour, and applause. Surya must occupy Simha, and Budha no closer than 13 degrees away from Ravi, in order to gain full beneficial effect (no closer than 11 degrees is Budha is retrograde). If Budha is combust, the messaging style becomes solipsistic, self-centered, and vain.

Kanya [Virgo]

In **Kanya**, Budha **analyzes**. The native can formulate problems & solutions, relationships and connections, quickly & clearly, in extraordinary detail. The memory is large and multi-dimensional (i.e., spatial, linear, photographic, etc.

Excels in speech & writing. **Smart**. A keynote of **Wealth** if Budha occupies domains-5. Domain-11, great gain of income through words. In domain-12, little financial fruit, but superb for research.

Huge inventory of words, categories, and cultural constructs. Very objective, analytical thinkers. Excellent for professions involving large amounts of information, precise technical vocabulary, multi-dimensional analysis,

Likes to think about **argumentation**, loss of agreement, conflict, illness, **medicines**, diet and **digestion**, debt, guilt, exploitation, jails, hotels & tourism, ministry, **service** and **servitude**.

Thula [Libra]

Depends on disposition of Venus. Polite, negotiating, sometimes ironic speech style. Fair, balanced, equitable, usually somewhat legalistic messaging style.

The native's real feelings on the matter will depend on the disposition of Chandra.

Special sensitivity to maintenance of social harmony & design. Uses a vocabulary of agreement, contract, pairings, exchanges, balance & relationships.

A natural and successful negotiator in matters both public and personal, if Shukra is strong.

Likes to think about **contracts**, agreements, alliances, balance; negotiations, law courts, legal remedies and conflict resolution; marriage, sexual relationships; **crime-and-punishment**, truth-and-consequences, any type of paired, partnered, balanced activity

Vrischika [Scorpio]

Depends on character of Kuja. Intuitive, perceptive, insightful - but can be hurtful in revealing hidden truths. Vocabulary of psychological domination, & shamanistic

transformation. Likes to think about sudden, shocking changes; catastrophic upheavals; healing transformation; secret knowledge; taxes and inheritance.

Beneficial for investigators, police, psychiatrists, healers in all modalities. Shamanistic modes include talking with spirits. In politics prone to intrigue, cover-ups, huge webs of corruption, dramatic power plays. Inordinately high rate of assassination

[Dhanau \[Sagittarius\]](#)

Depends on Guru. This one wants to be wise, cheerful, principled, broad-minded, optimistic about change & known for taking care of others.

May lack the rational skill necessary to effect the idealized results. Vocabulary of religious humanism, financial & educational opportunity, internationalism & global viewpoint. Likes to think about humanistic philosophy, universities and temples, religious education, ceremonial rituals, and adventurous travels.

Great for preachers, teachers, salespeople & coaches. Excellent champion of a humanistic cause. If conditions are very auspicious, may be able to articulate the highest meta-rational knowledge, & lead adherents toward a universal awareness of the Divine.

[Makara \[Capricorn\]](#)

Results depend on the disposition of Shani. Budha is **neutral** toward Shani, while Shani welcomes Budha as a **friend**. When Budha occupies a rashi of Shani, the native may express one's thoughts through a conservative, dogmatic, mentally rigid, or culturally limited perspective. Pronounced tendency to speak in platitudes or conventional, protocol-driven responses rather than offer one's own personal viewpoint. The native is more concerned to express a socially approved message and less comfortable saying something unique or non-scripted. May be a genius of reporting socially conventional speech.

If Shani occupies Vrischika, Karkata, or Mesha, the native is constrained socially. One experiences (not always consciously) a background threat of punishment for unapproved lifestyle or inferior status or other conflict between with social conformity standards.

The psychological resistance to new ideas which is implied by Budha in a rashi of Shani and aspected by Shani does not reduce the mechanical teeth-and-tongue speech articulation. Rather, the native tends toward a less creative, more pre-formatted messaging style. The mentality is shaped by received knowledge and fixed explanations.

Likes to think about **institutional hierarchies** of governance, social rank, propriety, executive leadership, skeletons, bones, and the Rules of Law. Slow, measured or hesitant speech. Good powers of concentration. Favors the writing of government reports, filling out forms, theological & liturgical writing, using the language of social conformity and common morality.

[Kumbha \[Aquarius\]](#)

When Budha occupies Kumbha, the native may express one's thoughts through an abstract, rule-driven, conceptual, principled, and emotionless filter. Strong mentality of community and world-vision focused on increased "connectedness" providing more opportunity for component integration (participation, enfranchisement) in the System.

Splendid for philosophers and mathematicians, also good for social theorists and physicians of the brain, skin, and nervous system. May have a futuristic or visionary mental inclination, but often lacks emotional sensitivity (and thus a chronic deficit of human compassion) unless Chandra is strong.

Likes to think about large, complex, rule-driven systems. Reflects on public gatherings & marketplace assemblies such as a fayre or mela. If Budha is well supported in the nativity, may be a genius of navigating large networks including the universe, the human skin, the human and cosmic nervous systems, and the human brain.

Meena [Pisces]

Results depend on the disposition of Guru. Budha is neutral toward Guru, while Guru treats Budha as an enemy. If neechcha bhanga conditions are satisfied [Einstein], may give fruits of finding pathways (Pushan) toward entirely new perspectives from which problems can be re-conceptualized.

Typically, Budha's pragmatic, technical intelligence becomes overextended in Guru's expansive, cosmic sign. The native bounces somewhat unpredictably between declaration of reality and philosophy, fact and theory, law and principle. An intuitive messaging style directed by astral-imagery which can be hard to interpret in more pragmatic circumstances.

Likes to think about guidance along imaginative pathways to wisdom. Since Pushan's world of astral travel is ruled by Lord Guru (to whom Budha is an Enemy) the Kumara does a poor job in this task. Vocabulary of cosmic merging, imaginative experience, ecstatic vision. People like to hear their speeches, which often display a childlike innocence & purity.

To establish neechcha bhanga the following rules are from David Frawley's "The Astrology of the Seers": At least two forms of cancellation are required to achieve neechcha bhanga:

- debilitated planet in a kendra [definitely if in domain-10]
- the neechha graha's Lord should be uccha
- neechha is reduced somewhat if lord of the neechha graha is strong or swakshetra
- if debilitated planet hosts an uccha planet in one of its rashis
- neechcha graha is retrograde.

Shri Raman's view: neechcha bhanga is obtained when the lord of the neechcha graha occupies a quadrant from lagna or Moon.

MERCURY CONJUNCT OTHER PLANETS

Budha is very impressionable: always notice the rashi pati (sign lord) & co-tenants of the house. Budha rules "conversation" which includes sexual communication.

Budha and Surya: Smart & bright. Budha is vulnerable to effects of combustion if Budha is too close to Surya. "Too close" is within 13 degrees, or if retrograde: within 11 degrees. If combust, the native remains clever but becomes too self-focused, has trouble to understand the perceptions & views of others. The closer Budha gets to Surya, the more self-referential the native becomes.

If Budha is more than 10/11 degrees away from Ravi, highly intelligent & helpful, youthful appearance, works well with younger people, excellent teacher if other conditions support teaching/training.

A good time to plan for future. Dealings with lawyers, solicitors, Agents, literary persons will prove to be a success and advantageous. If the Sun to be the significator, and Mercury well dignified, it is said to give great wit, learning and ingenuity.

If Sun is well dignified, it is said one will acquire either riches, promotion or favor with great persons but one is generally sick in youth, liable to fevers, burns and diseases not easily cured. If in good aspect, with Jupiter, one will be more healthy, and if the Moon be in good aspect he will seldom be remarkable for learning .

One will be intelligent, clever, famous and happy. Endowed with wealth but will have less accumulation and fulfillment of hopes. Good rank. stout and fair body. The aspect stimulates both the mind and the will to a high degree and the energy it produces, if harnessed, can be used to the benefit of native

Budha and Chandra or drishti to Chandra: Speech style is emotionalized, sensitive, soft, indecisive, unclear sometimes, less rational & more intuitive. Native may use words incorrectly in order to achieve a poetic effect. Both Budha & Chandra are highly impressionable graha; the real effect of this pairing is largely controlled by the rashi lord. (in Madonna's case the rashi is Simha for politics and theatre. Her expression is highly dramatic.)

Budha and Kuja: Speech style becomes aggressive & can be vulgar.

Budha and Guru: Speech style expansive & optimistic.

Budha and Shani: Speech style = conservative, cramped, narrow, sometimes vulgar. Regional accent, often the speech register of a lower-class identity. May be uncomfortable speaking or perhaps was raised to stay quiet. If Shani is auspicious, education and discipline can raise the spoken expression to heights of correctness. Native may be either obsessed with grammatical conventions or completely disregard them.

Budha and Rahu: Speech style is magnified, amplified, & exotic. The native talks incessantly.

Budha and Ketu:: Speech style is withdrawn, uncertain, apathetic or ambivalent.

Budha in the 12 Bhavas:

It is difficult to find Mercury alone in the Zodiac. Therefore, **this planet can not give good or bad results alone.** It is pliant & supple & ready to absorb the characteristics of the sign posited in & the planets aspecting or associated with it. Mercury is known as being neutral, sexless & convertible." 'sexless' means 'gender-less'. Budha is indeed a karaka for sexual communication, but Budha can take a variety of roles in life's most fascinating discourse

Bhava 1:The natural house of Mangala. Expert communicator, easy & friendly personal style. Socially identified with mentality, science, adolescence, planning groups &

associations. Relationship builder. Can be philosophically superficial & emotionally immature, but even if Budha is inauspicious here the native retains their friendly conversational style.

Youthful appearance and youth-culture tastes; prefers the company of younger people or those who take a novel approach to life. Not ideal for long-term marriage due to lack of maturity.

If Mercury is not associated with any malefic, you are handsome, learned in fine arts, poetry and arithmetic; skilled: courteous; longevity; calm; blessed with spouse and children; adept in music; generous, patient, wealthy, austere, scrupulous, pious; noble reputation; likes simple and pure food; truthful

Bhava 2: Talented voice & hands. Helps the memory & fast language learning. Good for stage performers, professors, any business where fast memory retrieval makes the critical difference. Intelligent birth family provides a foundation of early education. Mentality for wealth, aesthetics & design, history, lineages, stories. Sensual style of sexual communication.

Good for gaining wealth in general, promotes conjugal pleasure, eloquent, critic of books, smart, good learning in the early part of life. Gain by letters (college degrees), writings, lecturing, traveling, clerical jobs, commission agent, small commercial transactions; advertising, stationery orders & supply, books etc. ... jobs corresponding to the nature of the planet in good aspect or sign occupied.

Bhava 3: Natural House of Budha. Smart. Likes to talk & write. Strong basic business skills, administrative & analytical capabilities. Helps develop self-made wealth, and self-focus in general. Skilled diagnostician, of disorders in physical body, environment, a building, a society, or a cosmos. Strong pattern recognition. Communicative, twin-like relationship with a sibling. Mentalized sexuality. Strong libido but it fluctuates with the thoughts

Bhava 4: Natural House of Chandra: This is a very good Mercury for "understanding". Very considerate to others. You could take to astrology should you desire to. Many great astrologers are found to have Mercury in the 4th house.

Likely career choices: Private institutions of learning, dealings with real estate, publishing, or home-based businesses. You are composed, learned. Gain comes from parental or authority figures. Basically, it could be said that at heart you are like an heir to the kingdom. You serve the established order & understand it like a prince or princess would understand the kingdom. Income through hard labor. An advisor of some sort Adept in music, traveling, scholar, mathematician.

Bhava 5: Natural House of Surya.

Favors speech and writing communication in politics, drama, literature, games and entertainments, matters involving children, romance, and poetry. Romantic mentality, prone to poetic exaltation of the beloved.

Idealistic perceptions and sometimes immature or abbreviated style of communication, lacking the mature development of protocols (depending on drishti & rashi). Spontaneous; tends to communicate without preparation, presuming the creative impulse is both

sufficient and authentic. (Strongest effects in Mesha & Simha; weakest effects in rashis of Shani and Shukra.)

Gifted in handling children and adolescents; easily keeps pace with their effervescent thoughts. Indicates happiness through the company of children & adolescents. Favors college teaching and working with youth groups. If with Surya, attracts attention through studies, writing, and mental development of games, romance, amusements, and entertainments. Favorable for idealistic political campaigns.

Putra Sukha Yoga. :There will be happiness on account of children.

Bhava 6: Natural House of Budha.

In the house of social conflict and loss of agreement, the mind generates thoughts of animosity, class-conflict, and victimization. Thoughts are saturated with conflict & exploitation, also solutions to reduce these. Victim mentality or service of victims. Analytical skills directed toward medicine, debt & finance, policing & crime, all forms of criticism. Business success in all the classic domain-6 endeavors. Sexual communication, fertility, and libido are disturbed by anxiety & body imbalance. Massage, mental calming techniques and removing toxins from the diet (meat, coffee, alcohol, other drugs) from the body will help, but the native is rarely interested in these remedial measures.

Afflictions to Mercury tend to ruin the health through anxiety. Energetic mental worker missing the best mental outlet for your energies. Gain from chemistry, writings, books or clerical work. Dyspepsia. You may exhibit many fads & fancies regarding diet. You may be inactive, ruthless, shattering the enemy, lose temper during discourse.

Bhava 7: Natural House of Shukra.

Hora Sara, Ch. 25, Shloka 40: "If Mercury is in its own house in the 7th house or in the 7th amsha, gives a learned and happy husband. "

Karaka for an attorney/solicitor or counselor/advisor. Deal-maker. Commercial success in the world of crafting agreements, making trades, articulating and keep terms of contract. Most types of partnership are interesting & auspicious. (With special favor granted to partnerships engaged in activities signified by Budha's lord.)

Spouse is also analytically minded, & spouse likes to talk. Karaka for marriage to a lawyer or counselor. Sexually knowledgeable, but the libido is sensitive to the mental workload. Generally favorable for good sexual & verbal communication in marriage.

Bhava 8: Natural House of Mangala.

Clairvoyant capabilities. Shamanistic mentality, can transmit knowledge from confidential or hidden sources. Blessed with longevity, reputation & wealth; debauch but famous for your qualities, glorious; hostile but philanthropic, ungrateful, vicious, sexy, liar & ailing.

Wealth from the government, proud; antagonist of the people; disrupting & devastating, Magistrate; supporter of your family & a distinguished personality, truth loving, honors the guests. End is peaceful.

Bhava 9: Natural House of Brihaspati.

Intellectually capable of discussing spiritual topics with ease, but your personal life is entirely divorced from true spirituality. You consider worldly position, money, & intellectual discourse as the true measure of life's success; you may observe all the rules of public morality, but your private life needs a great deal of preparation before you can take the direct path towards final release from material bondage.

Pious & sharp. Interested in yoga & visiting holy places. Glorious. Exercises overwhelming influence, destroying the wicked. ... Prosperous. ... you observe religious ceremonies; construct wells & gardens: truth loving; ascetic, devoted to father; charitable; eloquent speaker; noted for benevolence & learning.

Well aspected Budha will give power to concentrate. Seeking after higher knowledge from heaven to earth & even under water life. Ingenious & studious mind, love for art, science & literature. Gain through journey, law suits & publication work.

Bhava 10: Natural House of Shani.

Mercury makes you very social, intelligent, and amiable. Your demeanor is so flexible that every type of social group accepts you in its fold, without reservation. You have the ability to mix with the high and low with equal ease. You possess special expertise in the legal profession, economics, trade & commerce, business management & accounting. You can make a good teacher as well. Your efficiency as a diplomat or negotiator will be pronounced & often you inherit wealth and property. You can get recognition, name & fame due to your wealth; sagaciousness; administrative powers, ability to do justice.

Knowledge of art, science & all higher educational or enlightening subjects; well-known, rich & jovial. You like to involve yourself in higher intellectual activities. Gain through writing & business; by developing potentiality amongst the inert. Success & recognition in business will depend on the aspects & the signs it occupies. Gain from public service or responsible positions. You may be a novelist, reporter, lecturer, teacher, traveler, employee, electrician, occultist, psychologist. Dealer in occult literature, antiquities & inventions.

If alone: Exporter, wholesaler, distributor or commission agent. In airy signs, Mercury in 10 gives fluent speech for business activities.

Bhava 11:

Enables you to earn money from trade & commerce, the legal profession, or any job where literary & mathematical abilities are needed; you may also make a good civil servant. You are quite sociable & your sharp mind may qualify you to become an astrologer. You prefer the company of enlightened & intelligent people. You receive wealth from a considerate employer, a discerning friend or a maternal uncle. Your elder brother will be very encouraging to you & your special aptitudes for diplomacy, journalism & authorship will.

Bhava 12: Natural House of Brihaspati.

Helps you receive cosmic inspiration & thus it is always creative. It is a neutral planet: it does not contribute anything of its own, but transfers subjective messages into objective manifestation & transmutes objective experiences into subjective awareness. Good for getting in contact with righteous persons & for warding off losses & failures. You spend on good causes. The learned persons like you. Your failures come of your own misdeeds.

Skilled in noble acts. Interest in spiritual things or divine sciences. Ultimately success comes. Fear from government or authority. Expenditure on education.

5) GURU – BRIHASPATI

Many names of Brihaspati: Vrihatipati - Vrihaspati - Brihattejas - Brahmanapati - Aggirasa - Amaraguru - Citrazikhandin - Devapati -Devapujya - Devapurohita - Devejya - Dhisana - Diidivi - Dvaadazakara - Dvaadazaamzu – Gaura

Giriiza - Graharaaja - Ijya - Indramantrin - Jyau - Mahaamati - Mahendra - Naakanaayaka - Paarusya - Phalguniibhava - Phaalgunya - Pracaksas - Prakhyas - Praakphaalguneya - PuurvaphalgunI - Saptarsi - Suraguru - Surapati - Surejya - Surendra - Suri - Utathyaanuja - Vaacasaampati - Vaacaspasi - Vaagiiza - Vaagmin - Vaakpati – Vibudha.

Cologne Digital Sanskrit Dictionary gives the meanings of some of the names of Brihaspati as follows:

Guru means heavy , weighty, heavy in the stomach (food) , difficult to digest, great , large , extended , long; long by nature or position (a vowel), high in degree , vehement , violent , excessive , difficult , hard, grievous, important , serious , momentous valuable , highly prized; venerable , respectable ; m. any venerable or respectable person (father, mother , or any relative older than one's self), haughty , proud (speech) a spiritual parent or preceptor (from whom a youth receives the initiatory Mantra or prayer , who instructs him in the Shastras & conducts the necessary ceremonies up to that of investiture which is performed by the Acharya), the chief of, author of a Mantra "preceptor of the gods", Brihaspati; the planet Jupite, the 9th astrological mansion Mucuna pruritus, parents and other venerable persons; a honorific appellation of a preceptor ; "venerable woman ", a mother ,"great (with child)", pregnant, a pregnant woman, the wife of a teacher.

Jyau means Jupiter.

Saptarsi (sapta-rishi) means name of the authors of the hymn Rik Veda; the 7 Rishis ; the 7 Rishis indicates the 7 stars of the constellation Ursa Major "the northern quarter of the sky ", the planet Jupiter.

Sura means a god , divinity , deity, the image of a god , an idol, a symbolic name for the number `` thirty-three '' (from the 33 gods), a sage , learned man the sun {kSura}{svara}. Calotropis Gigantea , a wise or learned man , teacher an inciter , propeller, the Soma-juice flowing from the Soma press.

Sura-pati means "lord of the gods"; lordship over the gods, name of Indra name of Shiva, Indra's teacher, Brihas-pati, the planet Jupiter, "bow of Indra", the rainbow.

Vaca means speaking , talking, a parrot, the sun, speech , a word, the goddess of speech, a holy word , sacred text, an oath.

Vedic Symbolism of Brihaspati or Jupiter:

In the Rigveda, Brihaspati is described as bull of men whom none can deceive. He represents the materialization of the divine grace by means of rituals and ceremonies, or exoteric worship. The geometrical figure is the cross with the arch curving to the right side, where the horizontal line is linked to the arc. The arc attached to the horizontal line expresses spiritualization of matter.

Under the Jupiterian impact one desires to live, to do social work, speak and undertake activities in the name of the Divine or Truth – there is a concern for the welfare of humanity.

In the Rigveda, Brihaspati is invoked as a mighty power capable of providing immense protection and great prosperity. Brahamaipati and Brihaspati both derive from the same root as the word Brahma, the god of creation. This root, “bri” means to grow and to expand. He is known as Animishcharaya – unblinking preceptor; chakshusa, light of the eye, teacher of sacred wisdom, Iiya, teacher of the gods; Idrejua, one who has subjugated his sense organs, He is referred to a Guru, a teacher and preceptor initiating the students into the sacred wisdom of the Vedas.

Brihaspati is yellow in colour, has four arms and sits on a Water Lily. One arm holds a garland of Rudraksha beads, another carries a begging bowl, the third holds a mace and the fourth bestows blessings. He rides a chariot called Nitigoshia drawn by 8 pale horses. Yellow is the colour of intellect, auspicious for rituals and devotional activities. The impact of Jupiterian wisdom teaches right performance of duties and involves one to actions to fulfil the will of the higher powers. The Water lily is a symbol of regeneration and unfoldment towards spirituality through beauty and harmony. The garland of Rudraksha beads wards off unfavourable influences and saves the individual from the onslaught of dark forces. The begging bowl symbolises surrender to the Will of God and his every action is for the welfare of others.

The bestowal of blessings shows his concern for the welfare of humanity. The mace shows the possession of power and authority due to his wisdom and unity with the Divine Will. The chariot signifies his spiritual status and dynamism. Nitigoshia reveals the special status quality of the vehicle on his Divine Mission. “Niti” means propriety, science of morality, ethics and moral philosophy. “Goshia” means proclamation as well as thunder. The chariot of Jupiter announces the arrival of righteousness, law, code of truth and right action.

The eight pale horse yoked to the chariot represent the eight perfections in latency and they are:

- | | | |
|----|-------------|---|
| 1) | Anima | The power of becoming as small as one wishes |
| 2) | Laghima | The power of becoming as light as one wishes |
| 3) | Prapti | The power of obtaining anything desired |
| 4) | Prakamya | The power of irresistible will |
| 5) | Mhima | The power of becoming as large as one wishes |
| 6) | Ishetwa | The attribute of Supreme Greatness |
| 7) | Vashitwa | The capacity to suppress one's desires and passions |
| 8) | Kamavashita | The ability to fulfill all one desires. |

In essence, Brihaspati or Jupiter is a teacher with full possession of the sacred wisdom. He works from the outer to inner and lead students from the known, the exoteric, to the unknown, the esoteric. He protects the virtuous and establishes harmony. He protects the virtuous and establishes harmony. He transmutes materiality into spirituality. Jupiter is more concerned with ritual, perpetuation, growth, development, and imparting knowledge and wisdom rather than releasing the individual from the bondage to ignorance and bestowing Nirvana or Liberation. Jupiter is Jiva, the principle of life or vital breath. He is concerned with the individual soul enshrined in the body and imparts to life, motion and sensation, enabling it to blossom toward its fullness.

Karaka significations of Guru: Protection, benevolence, affluence, fame, astrology, councilors, advisors, religiousness, belief in god, priests, teachers, judges, children, guardianships, charity, generosity, contentment, laziness, fat, expansion, largeness, devotion, faith, hope, higher aspect of intelligence, fairness, justice, honesty financial dealings, foreign affairs, god's grace in this world, honor, lawfulness, master of knowledge & wisdom, insurance, legal matters, medicine, occult science, physicians, liver (purification of blood), morality, conservative, optimism, peace, opulence, performance of sacrifices, perpetuation of established codes, philosophy, pilgrimage, religious vocations, reputation, trust, scriptures, Veda. (this list is adapted from Das)

BPMS Ch. 3 [Planetary Characters & Description], Shloka 27: Guru has a big body, tawny hair and tawny eyes, is phlegmatic, intelligent, and learned in all shastras.

Jupiter is the "Guru of the Gods". He is the teacher of teachers; the high-priest; the voice of Truth. His portfolio includes wisdom, ritual excellence, and joy.

of Truth. His portfolio includes wisdom, ritual excellence, and joy.

Psychically, Guru indicates the native's "permission" levels set at birth.

- Karmically, Guru tells us what type of talent, gift, and privilege is stored in the "credit account" created by generous actions in past lives.
- Physically, Guru expands everything He contacts. He can change the size of the person's annamayakosha (the "food body"). When Guru sends a drishti to the lagna, for example, Guru makes the person look large. When Guru sends drishti to Chandra, the person is fertile.
- Emotionally, Guru is relaxed and confident.
- Socially, Brihas-pati is compassionate and generous.
- Intellectually, Guru is omniscient Himself and a wonderful teacher to others.

Saravali, Ch. 7-13: Jupiter rules auspiciousness, virtue, physical stoutness, prowess, preceptorship, deputation, city, state (province), gold, bed, conveyance, position, grains, residence and sons.

Wisdom: the two rashi signs of Surupati are Dhanus and Meena.

- The portfolio of Sagittarius includes all Exterior - social-material - expressions of Wisdom

- The portfolio of Pisces includes all Interior - psycho-emotional - expressions of Wisdom.

UTTARAKALAMRITAM - SECTION 5: Slokas 38/41, Relating to Action, Function or Doing of Brihaspati : Brahmin (2) one's preceptor (3) one's (4) chariot (5) cow (6) infantry (7) savings (8) Meemamsa (9) treasure (10) horse (11) curd, etc., (12) big body' (13) valour (14) fame (15) logic (16) astrology (17) sori (18) grandson (19) dropsy (20) richness in elephants (21) philosophy (22) elders like great grand-father (23) mansion (24) gem (25) eldest brother (26) grand-father (27) h1dra (28) cold season (29) wrath (30) jewel (31) merchant (32) physical health (33) a beautiful mansion (34) royal honour (35) thigh (36) Gods (37) penance (38) giving (39) religious duty (40) help' to others (41) impar-tiality (42) facing North (43) circular (44) yellow colour (45) moving in villages (46) North (47) dear friend (48) swinging (49, oratorical talent (50) fat (51) a used garment (52) a new house (53) happiness (54) old (55) Manthra (56) twice-born (57) holy water (58) knee (59) movement in heaven (60) a house bestowing full happiness (61) intellect (62) proficiency in learning (63) literature (64) tower (65) pleasing an audience (66) throne (67) inauguration of God Brahma {68) strong at all times (69, month (70) vessels (71) lapis Lazuli (72) fruits arising from an Agnithoma rite (73) sweet juice (74) the quality of goodness (75) happiness (76) misery (77) length (78) gentleness (79) guessing the thoughts of others (80) gold (81) ornamentation (80) device (83) wind (84) phlegm (85) topaz (86) Vedic text (87) brillaney (88) softness (89) a stone (90) worship of Siva (91) engaged in one;s religious duties and (92) traveling in a carriage bordedred on all sides : all these are the doings of Jupiter.

Varah Mihir's Brihat Jataka, Chapter 18, stanzas 12 & 13, says the following of Jupiter in various signs:

“Jupiter in Aries and Scorpio – Commander, possessed of large family, children and wealth, liberal and good servants, forgiving, handsome, good wife and famous.

Jupiter in Taurus and Libra – Healthy, possessed of happiness, friends, wealth and children, liberal and popular.

Jupiter in Gemini and Virgo – Surrounded by worldly paraphernalia or titles, children and friends, minister, consul and happy.

Jupiter in Cancer – Possessed of great wealth and gems, children, wife, enjoyment, intelligence and happiness.

Jupiter in Leo – Commander and all the results indicated above in Cancer.

Jupiter in Sagittarius and Pisces – Kind or minister or commander or wealthy.

Jupiter in Kumbha or Aquarius will produce the results ascribed to him n Cancer. Jupiter in Capricorn – Mean, poor and unhappy.”

B. V. Raman, A Catechism of Astrology, p. 39:Languages: Traditionally, Language originates in the human structure, within the cave of Brahma.

"Jupiter must be the karaka for language.

If he is in lagna or aspects the 9th house, one will know several languages.

The second house indicates speech.

If Ketu is in the second, or the lord of the second happens to see the second, then the native will become well versed in a number of languages.

The second house and Jupiter are the most important factors for judging linguistic capabilities."

Guru (Jupiter) in the Twelve Rashis(Signs)

Guru's friends are Chandra, Surya, Mangala
Guru's enemies are Budha, Shukra
Guru's neutral is Shani

Mesha [Aries] friendly rashi

Saravali.Ch.27, V. 1 – 1: "If Jupiter is posited in Aries at birth, one will be argumentative in disposition, will acquire precious stones and ornaments out of his efforts, will be endowed with strength, sons and wealth, will have eminent and famous profession, be splendourous, will have many enemies, much expenses and an injured body and will confer fierce and cruel punishments."

Depends on condition of Kuja. Adolescent confidence in their own viewpoint. Can be selfish but usually more self-oriented, broadly aware of the effect which one focused person can have, and enjoys being that person.

Wonderful individual tutor or coach - puts their confidence & optimistic energy into one person or one idea. Believes in courage expressed through physical strength; if evolved, expressed through moral strength. Single-minded individual purpose to achieve a goal or vision, and enlightened self-interest along the route of pursuit toward that goal. Remarkably energetic.

Vrishabha [Taurus] enemy rashi

Saravali.Ch.27, V. 3-4. "Should Jupiter be in Taurus, one will be endowed with a broad body, be corpulent, will honour Brahmins and Gods, be splendourous, fortunate, attached to his wife, be endowed with good appearance, profession, cows and abundant wealth; will possess good articles and ornaments, be distinguished in speech, intelligence and skill; will have political / judicial wisdom, be modest, be endowed with medical accomplishments and be skillful in experiments."

Depends on condition of Shukra. Believes in wealth, sensual pleasure, lasting beauty of Nature, quality foods & wines, and the ultimate experiences of the five senses. Committed to the good life, in the company of others with similar grand & expansive tastes. May lose sight of others who are not yet so blessed in this life; tends toward conspicuous consumption & unintentional but real disregard for urgent but unpleasant matters & those in scarcer circumstances who are truly in need.

May give generously to charity, plan & attend gala events and sensual gatherings for charitable purposes. In the end they are helpful. Indulgent, loves children and fine possessions, textiles, porcelains, wines, oils, money in the bank. Pleasure hounds.

Mithuna [Gemini]: enemy rashi

Saravali.Ch.27, V. 5-6. “Should Jupiter be in Gemini, the native will be affluent, scholarly, proficient, will possess attractive eyes, be eloquent, courteous, skillful, virtuous, will honour elders and relatives, will be able to utter “bejeweled” words (be literally rich in words), which are benevolent in nature, be devoted to his duties and be a good poet.”

Depends on condition of Budha. Great talker. Charming salesperson, wonderful at media events. Polymorphously perverse. Believes in everything. Will talk to anyone. Abundant sexual connection energy.

If Budha is auspicious these are the best fellow travelers: witty, non-judgmental, deliriously multicultural & love to socialize. May be a great liberator or a great tyrant: it's all in the ideology.

The downside is superficiality, which plagues any graha in Mithuna... but esp. Guru, who loses much of His breadth in this talkative, technological, media oriented rashi. Great blessing for any type of speaker, teacher, trainer, or media communicator. At evolved levels of consciousness this Guru is profoundly inclusive; capable of seeing everyone as their cosmic twin.

Karka [Cancer]Uchcha rash

Saravali.Ch.27, V. 7-8. If Jupiter be in Cancer at birth, the native will be a scholar, be beautiful, be highly learned, charitable, good-natured, be very strong, be famous, will possess abundant grains and riches, be endowed with truth and penance, will have long-living sons, be honoured by all, will be a king, will have a distinguished profession and will be attached to his friends.

Depends somewhat on Chandra for emotional happiness. Will help others whether they are personally happy or not. Believes in love, especially the love of children. Beautiful & generous breasts/chest. Great healer, abundantly tolerant, maternal/parental in attitude. Philanthropic nature. Tends toward great wealth.

Welcoming, appreciative, but can be patronizing (usually, inadvertently, as over-expansion of parental feelings). Calling in the chips from good works in past lives. Expansively charitable; protective; authentically caring. Will always support a friend in need. If inflated by drishti of Kuja, can become pompous with entitlement claims. But generally very nice person.

Simha [Leo]friendly rashi

Saravali.Ch.27, V 9-10. “Should Jupiter be in Leo at the time of birth, the native will be lastingly inimical, be strong, courageous, will show abundant friendship, be learned, rich, will have eminent relatives, be a king, will have heroism akin to that of a king, will be recognizable in an assembly, will destroy the entire band of his enemies, will possess a strong physique and will live in hills, fortresses, forests and temples.”

Depends on condition of Surya. Tends toward strong self-confidence, aristocratic sense of noblesse oblige, moral authority which can run to authoritarianism. Good heart, strong compassion. Displays a generous, abundant, educational humanism.

Thinks well of himself, emphasizes virtue, nobility of spirit. Is unlikely to fall prey to irrational or narrowly dogmatic thinking, unless Surya is damaged. Wonderful teachers & moral guides. Tolerant of diversity, but holds the "many paths, one mountain" view of religion. Ethical person in the broadest, most inclusive sense of personal morality. The guru/professor type.

Kanya [Virgo] enemy rashi

Saravali.Ch.27, V 11-12. "If Jupiter occupies Virgo at birth, one will be a scholar, be virtuous, be skillful in his work, be fond of scents, robes and flowers, will firmly gain in undertakings, will have rich experience in Śhāstras and fine arts, be affluent, charitable, pure-hearted, skillful and wonderfully learned."

Depends on condition of Budha. Believes in accurate information, broad analytical viewpoint, and advance planning. Not a joyful or expansive position for Guru, but if Budha is strong can be very effective in organizing information and teaching other to do so.

Generally happy developing large-scale, detailed plans of any kind, but particularly in specialties of public health & resource distribution. Tolerant of cultural diversity but achieves harmony goals mainly through avoiding conflict.

Thula [Libra] enemy rashi

Saravali.Ch.27, V. 13-14. "If Jupiter occupies Libra at birth, one will be a scholar, will have many sons, be endowed with foreign assignments, will be very affluent, interested in ornaments, modest, will earn money through dance and drama, be pleasing in appearance, be splendourous, learned in Śāstras, be superior among his colleague-businessmen, will honour Gods and guests and be very learned."

Depends on condition of Shukra. Believes in harmonious relationships, good design, attractive appearances, and in all things Balance. Will pursue a many pleasures and form many relationships to accomplish this complex and ongoing balancing act. Their relationship, things that may only make sense to them.

Vrischika [Scorpio] friendly rashi

Saravali.Ch.27, V. 15-16. "Should Jupiter at the time of one's birth be in Scorpio, he will be expert in Śāstras, be a king, will be a commentator of many Bhāṣyas (a commentary, which explains Sūtras word by word with comments of its own, for example, on Vedas), be skillful, will construct temples and towns, will have many wives, but few sons, be troubled by diseases, will undergo many difficulties, be very fierce, be ostentatious in his performance, be virtuous and will indulge in contemptuous acts."

Depends on condition of Kuja. Good rashi for Guru. Believes in deep healing & the benefits of understanding mysteries. Capable of deep faith. Robustly self-confident, to the point of arrogance. Access to tantric wisdom, knows how to change environments and control people; how they use this access depends on moral evolution.

Enjoys large-scale inquiry into secret knowledge traditions & clandestine operations. Particularly wants to know & be known by powerful people. Usually rich, healthy & strong.

Saravali.Ch.27, V. 17-18. "If Jupiter occupies Sagittarius at birth, one will be a preceptor, will conduct religious vows, initiations, sacrifices etc., will have lasting wealth, be charitable, be friendly to his own men, be fond of helping others, interested in Shastras, be the head of a zone, or a minister, will live in many countries, will prefer loneliness and be interested in visiting shrines."

Dhanus [Sagittarius] swakshetra

Believes in human potential & betterment. Sees self in a priestly role. Religious, optimistic, confident, surging with faith in education & the advancement of civilization through moral development. Wonderful missionaries. Really believe in themselves and their destiny. Easily embrace a vision and a cause. Can be ideologues if the nativity is dogmatic overall, but their underlying humanism is a softening and generous influence.

Usually well-liked educators & promoters who infuse their cultural environments with trust in positive growth through moral improvement. However, arrogance & self-satisfaction are often the downside with Guru and this position is a case in point. The person can become so infused with their own enthusiasm that they lose the interest in hearing other perspectives. For this reason these natives operate best within a traditional religion or homogeneous culture.

Makara [Capricorn] Neechha

Saravali.Ch.27, V. 19-20. "JUPITER IN CAPRICORN. Jupiter in Capricorn denotes, that the native will be less virile, will experience much grief and difficulties, will be mean in conduct, be a dunce, will meet a bad end, will suffer from penury, will serve others, will be bereft of auspiciousness, mercy, purity, affection to his relatives and of religion, will have an emaciated body, be timid, interested in living in other countries and be depressed of spirits."

Depends on condition of Shani. Believes in following the rules of his birth culture. Conventional viewpoint. Admits no alternative rules. Intolerant of diversity. Boring & restricted location for Guru. Very little true faith in anything except the government & hard work. Tends toward poverty due to lack of faith in life's inherent goodness.

If Shani is auspicious, can be materially successful but unlikely to enjoy the process of achieving goals. Limited ambition. Will usually find a comfortable niche in government service, where one is minimally comforted. May prefer to live off government aid or be subsidized by charity or social-security networks. Can be atheist but tends more toward ritualistic religious performance, substituting the letter of the law for the spirit of the law.

Neechcha Guru in Makara sends a Contradictory set of instructions, which represent a contradictory set of programmatic beliefs & expectations in the mind. Guru is an "easy" graha full of wisdom and inclusive generosity. Domain-8 is a "difficult" place full of catastrophic changes and knowledge of Death.

Guru's ease in the harsh house of cyclic change can be good news or bad news. It can be good news if you can use the wisdom of age and self-management to deploy Guru's optimism as leverage against the pessimistic "realism" and fixation on human law (denying or ignoring divine law) found in Shani's rashi.

Guru does good work in the natural house of Kuja, although the neechcha factor means that one must be VERY careful in handling "other people's money".

It can be bad news in the early years, when neechcha Guru's over-confidence and tendency to substitute optimism for skill can lead to bad-faith investments into pooled money funds. Due diligence can be lacking, causing the native to expect easy results when much more effort is realistically required. Neechcha Guru in Makara is also a dead ringer for "tax problems" caused by the over-confident native who skipped paying their taxes because one "didn't think it would be a problem". Makara rules the human law, and failing to attend to the consequences of this law can give some unpleasant results.

For Mithuna lagna, Guru has lots of good potential to be developed. Guru rules two kendras (7 & 10) from radix lagna, and also two kendras (4 & 7) from the Moon. That means Guru's realm of expectation controls several Pillars of the social personality: 4 (home & education) and 10 (profession and public respect) and - double-effect - 7 (marriage and contracts).

When improvements are made to the beliefs behind Guru's behavior, you'll get the most improvement results in the areas of marriage /partnership /contracts /agreements /resolution of conflict through legal process.

Neechcha Guru's Misplaced Optimism

One suggestion is to consider the discipline of curbing the instinct to gloss over a legally serious situation with some pleasure-drug or platitude. Treat any situation that involves shared assets (domain-8) as "serious" on the material plane. This is a bit tricky and can only be done by a mature self-knowing person, but for those who have reached sixty or have a strong Shani influence in the nativity, it is realistic.

The task is to not let rashi-pati Shani's fear of change "enable" the dysfunctional habit of claiming that if everything superficially looks orderly and in control, that it really is enough to just "keep a lid on it". Admit **corruption** when you feel it, and honor the feelings first with a commitment to make the changes as required, not sweep them under the rug.

Allow that inner voice which knows when something is out of order in the world of human law. This is Makara, the law of the Jungle, applying to human law only not the higher divine law of the gods. It's human law and human consequences here!

Don't indulge in False Trust, which is the knee-jerk instinct to assert that "everything is fine" without first seeing material evidence that things really are fine. Ask for **confidential, professional advice** on situations that have been glossed over with drugs or platitudes (mental drugs!) in the past.

In your spiritual explorations of tantric, magical processes of transformation and change, plain speaking and staying close to facts will be a good policy. "Half-job" Makara-Guru has a tendency to gloss over inconsistencies.

In the project of describing the magical relationships on the pattern "as above, so below", focus on the Below. Due to Guru's wide perspective, you are good with the Above, but completing the clear and plain-spoken connection to the Below will make your knowledge accessible to normal people.

Lack of Accountability

The issue with neechcha Guru is Accountability. Lack of accountability to material reality is the calling card of neechcha Guru. If, in maturity, one can institute a program of accountability to the material truth regardless of the survival fear that truth might provoke, or the work it might cause to address the problem in a sensible manner, then very many areas of your life will directly benefit.

For Mithuna lagna, these areas are home and properties (4), partnerships and contracts (7), and professional dignity (10).

One can experience liberation from the dysfunctional habit of glossing over inconsistencies (usually with a chemical drug, or mental drug like a denial or a platitude) and gain credibility with self and others. False optimism will be eliminated, while reactive fear which causes excessive realism (pessimism) will also be calmed.

When neechcha Guru's tendency toward psychological numbing and denial is replaced with attention to reality and skillful step-wise action, you won't sound like a tantrik-pretender crackpot or a sensationalist, someone who is pretending to get results from superficial happy beliefs.

Rather, you will earn the credibility of a hands-on professional who can "profess" the steps taken to connect the spiritual to the material, the belief to the outcome, the expectation to the manifestation. Once you can make these connections without skipping any steps, you will be a sincere and authentic Healer.

Kumbha [Aquarius] neutral rashi

Saravali.Ch.27, V. 21-22. "JUPITER IN AQUARIUS. If Jupiter falls in Aquarius at the time of birth, one will be a tale-bearer, be ill disposed, interested in evil jobs, be chief among his racemen, be always attached to base men, be malicious, miserly, will suffer from diseases, will lose wealth on account his own utterances, be devoid of intelligence and virtues and will violate elder's beds."

Depends on condition of Shani. Believes in material science. Atheistic or agnostic. Very little natural or pure faith in divine. Faith is intermediated by mentally produced truth constructs.

Not a happy person but often a productive one. Little natural good luck; prosperity when available. Tends to be an ideologue and thinking is expansive but simplistic, even flippant. Occasionally generates serious mental effort. Less mundane bondage & more conceptual bondage than Guru/Makara. Grand but rigid philosophical schemes with a paranoid undertone.

Meena [Pisces] swakshetra

Saravali.Ch.27, V. 23-24. "JUPITER IN PISCES. If Jupiter is in Pisces at birth, one will be expert in knowing the meanings of Vedas and other Shastras, will be honoured by friends and virtuous people, will be a headsman in the king's employ, be praiseworthy, unconquerable, rich, devoid of fear, be proud, firm in undertakings, be a king, be skillful in policies, training, behavior and war tactics, be famous and will be calm in his doings."

Adores children. Believes in divine love. Naturally connected to the cosmos through the broadest possible intuitive view of humanity in nature, where nature includes the full universe. Can divine by gazing into still water.

Intuitive, investigative, philosophical, prophetic, affectionate and generous, humane. Also, you like to be charitable to others, and you may start or work for some charitable institution.

Brihaspati in the 12 bhavas:

BPHS_Chapter 12, shloka 4: " A benefic in Lagna will give a pleasing appearance, while a malefic will make one bereft of good appearance. Felicity of the body will be enjoyed, if Lagna is drishtied by, or yuti with a benefic."

Bhava 1: Lovely person with a gentle humor & soft, generous body. Woman almost certainly has children whom she greatly loves & richly supports (barring drishti or Surya/5).

This native naturally prefers the easy way of doing things. Native must be proactive and pursue movement even when they naturally want to relax. Good medicine, often blessed with skilled physicians in homeopathic or ayurvedic traditions.

Generally maintains positive expectations of life, & does well through developing good intentions and good cheer. Exceptionally generous. Appreciated by others, including the gods. Happy, jovial, attractive, affluent.

Often, the female native meets her life partner in an athletic competition or body-musculature intensive setting, such as hunting, or fashion modeling, or other body display.

Good fortune; power & dignity to lead the social & commercial world; internal power through moral & religious self. Optimistic, jovial, generous, prudent, sincere, courteous & amiable. Rational, firm & self-confident. You may hold a high position; such as, bankers, judges, doctors, lawyers, professors, preachers, government officers. Shipping or large scale wholesaler. You are known by your qualities; well-dressed; prosperous; charming personality; but less manly; looks forward to a life in paradise hereafter; so you give away

your wealth for religious & pious observances, or doing good for others. You are recognized by people for your proficiency.

Tendency towards obesity & a stout body is a breeding place for congestion & breathing related complaints. Diseases as blood impurity, plethora, gout, liver complaints, excessive vitality, varies according to the rashi.

Bhava 2:Guru in a natural house of Guru's enemy Shukra has some problems related to

- **exaggerated speech** (to the extent of telling patent untruths) and
- **inflated sense of the value of one's own knowledge** holdings.

The native may significantly overestimate either the amount or the value of the knowledge possessed .

The native with Guru in domain-2 is greatly cheered and inspired by the sound of one's own voice. One enjoys listening to oneself spout wisdoms, and due to inflation of value in the family culture one may presume that others too are deeply grateful to hear the inspiring words of one who holds such exceptionally high-value knowledge

Guru is karaka for language. Extraordinary talking, negotiating, discussing & debating. Marvelously broad view of history and ethno-cultural values of art, music, & food. Family support is generally strong (and tends to be inflated, over-praising the native for reasonably normal accomplishments). Native hails from a strong bloodline. If Guru is well-disposed, good teeth. As 11th-from-4th, gain of family wealth through real estate, education, development of properties and vehicles.

Bhava 3 : (enemy Budha's natural house) :Guru as a tenant in the natural house of Brihaspati's enemy Budha will manifest the faith-vs-details conflict between this tenant and His landlord. Cosmic wise Guru, in the natural house of practical administrator Budha, expresses appreciation for team contributions with an optimistic communication style. Well-liked in business. Always gives credit to the team.

Benefits the native's endeavors in all aspects of general business administration - sales, marketing, advertising, public relations, etc. Expands the range & method of media-communications. Broad skills in group collaborative activity such as meetings, short-term business travel, conference planning, and any type of writing. A natural teacher & trainer, particularly in commercial subjects.

Excellent for group managers, esp when they are positioned at the top of large hierarchies. Optimistic faith in their team and natural tendency to express appreciation for member contributions creates a "trickle-down" of organizational confidence. Good for educational travel, tour guide, service learning, small-group facilitator, in-service professional training, corporate training, sales conferences, and neighborhood meetings.

Buoyant mental health, powerful optimism which raises the positive expectations of the group. Cheerful neighbor and willing friend. Gain through education, literature, publishing, traveling, kinsmen, friends.(11th-from-5th).

Bhava 4:If Guru is auspicious, born into a prestigious setting and given an excellent education. Even if Guru is modestly placed, the family lineage is solid and the native feels he has an important place in his family & society. Very evolved souls are born here. You have learned good lessons in a previous life & have thereby earned meritorious rewards

Sincerely and expansively patriotic, although Guru tends to inflate the self-importance so be careful of arrogance in the attitude toward serving one's country. Benefits socially & financially from secret information, auspicious public connections, and private associations particularly those in foreign lands. Gains from exploitation, war, medicines, and servitude of others (11th-from-6th).

Bhava 5:Often prevents children, or if they are born prevents much interaction with them. Tends to channel the creative genius into works of high civilization rather than fleshly reproduction. If Guru is swakshetra or uccha with His lord well disposed, a karaka for great wealth through intelligence, speculative winnings or royalties on publication of creative works.

Favors success in politics, speculation, amusements, entertainments, authorship, dramatically personal style of statesmanship (if L-10 is also good). As 11th-from-7th, gain through spouse and partners. (Classically, gain of children through marriage partner.)

Jupiter inspires and urges the individual to be religious, respectable, friendly and helpful. The planet has a special affinity with this house, though its placement here is not favorable for children. Its influence is on the higher levels of human existence: Jupiter will make you spiritually oriented, a follower of religious observances, inspired to study sacred writings, engaged in imparting wisdom to others, and interested in life after death.

Sensual, loves pleasure & ease. Eloquent speaker, most imaginative, logician, impressive writer-author. skillful and pure of mind, religious, kind, generous and polite. Well-dressed, large eyes, vocal, influential, charitable, affectionate, excel in linguistics, Economics, Philosophy. Teachers or lecturers are more successful.

Bhava 6:Guru as a tenant in the natural house of Brihaspati's enemy Budha will manifest the faith-vs-details conflict between this tenant and His landlord. Budha's natural sixth house is a place of lost cooperation and broken agreements, resulting in deprivation of balanced pleasures and constant argumentation in an environment of toxicity and conflict..

Over-Expansion in the House of Conflict: Unfortunately, Guru is not a boundaries expert. He operates on faith, and He does not easily accept limitations. Therefore, outside of His natural houses (9 & 12, or Sagittarius & Pisces), He tends to suffer from over-expansion in areas of human life which do not respond well to simple optimistic faith.

Guru's proper role is to offer wisdom teachings. When wisdom teachings are addressed to the audience of conflicted & inharmonious denizens of domain-6, Guru's faith will indeed increase good-will understanding toward criminals, predators, balance-disturbers, exploiters, and their victims. But Guru tends not to recognize the limits of his tolerance-teaching role. In the house of a hostile landlord, Guru tends to get overly involved with the petty material details (Budha) of the specific conflicts - and this is where the native's health problems begin.

Health Issues, and Why :Without quite comprehending what is happening, Guru becomes over-involved in the contentious mentality of the these chronic human-condition arguments, and the conflict-dynamics of domain-6 begin to manifest in one's own body. Specifically, in the digestive system.

The strongest effects of fleshly overweight occur when Guru occupies a rashi of oral-pleasures Shukra. The native eats as a way of bringing Shukra's soothing pleasures into the high-conflict zone of domain-6. Thus, diseases of excessive food-pleasuring.

Abundance of Physicians, Pets, Livestock, and Servants:

The native enjoys an abundance of pets. Served by optimistic, faithful employees in the workplace and good servants in the home. Blessings through charitable service and ministry to the downtrodden. One enjoys an abundance of physicians, but this is not always a benefit in the house of iatrogenic disease! (Diseases caused by medicines.)

Gains from providing medical care to the underserved, yet one should personally avoid most medicines. Some benefit from nature cures, vitamin therapy, ayurvedic attention to a balanced diet. However most tangible benefit will come from boundary management and calming the scale of inner mental argumentation.

One feels a priestly calling to protect Earth's natural environment from pollution & exploitation. Advocates for toxic cleanup and wiser lifestyle practices. Lives in both the city & the country. In 11th-from-8th, Guru gives profits from confidential information; catastrophic changes; detective work; & revealing of hidden truths.

Benefits to career, intuition, speech & wealth : Guru casts drishti upon domain-10 (professional service/career) and domain-12 (intuitive sense of direction due to psychic intuition, dreams) and domain-2 (hoarded wealth & ancient ethno-cultural knowledge, speech& language). These areas all expand in the lives of those with Guru in domain-6. If any graha occupy domains 10, 12, and 2, those graha will also benefit from the auspiciously tolerant and wise drishti of Lord Guru.

Bhava 7:

Hora Sara, Ch. 25, Shloka 40: "A virtuous husband who has his five senses under control is indicated by Jupiter in its own house, in the 7th house, or in the 7th amsha."

Generally auspicious for the character of the spouse, altho the spouse is self-indulgent. Tall, large-boned & generous physique with a tendency toward weight gain which can be managed through diet. Positive expectations regarding marriage. Possibility of multiple spouses.

Female's partner karaka is Guru Often, the female native meets her life partner (or decides to marry him) in an arbitrated or negotiated setting, such as being introduced by advocates. The partner's identification with conflict resolution and balanced relationships is important to her, and the partner's ability to keep good counsel with her and other advisers may form the basis of the union.

Regardless of the external conditions of the union, the female will retain a respect for the power of qualified advice and a belief in its importance in her life.

Bhava 8:

BPHS Ch. 80, shloka 30-33: "If in a female's horoscope Jupiter be in the 8th, the woman concerned will be shameless and without virtue, will have few children, fatty hands & feet, will be abandoned by her husband, and will be gluttonous."

Often, the female native meets her life partner in a secretive but privileged setting. The partner's identification with confidential information is important to her, and the partner's hidden or inherited wealth - or perhaps tantric or alchemical skills - may form the basis of the union. Regardless of the external conditions of the union, the female will retain a respect for the power of secret knowledge, and a belief in its importance in her life.

Excellent for career in]: brokerage, occultism, dream psychology. Also, peaceful & natural death. Without patrimony, fortune, effluence, happiness, wealth. Always feeling sickly. Does not live long in the house of the father. Your residence & body are not stable & stationary for long. Always ailing. Life hereafter is in heaven.

Bhava 9:

Benefits priestly activities & ambassadorship, but gives karako bhavo nashto for the father. Global, international perspective. Cannot limit perception to a parochial range, at least not for very long. Big thinkers with positive dreams for the world.

Native is a natural teacher of the professor or guru rank. Adores children, though ironically, one may not be able to spend much time with children due to global duties.,

Gives wealth and fame when Guru is swakshetra or uccha with a strong lord.

Sincerely religious nature, of the most inclusive and expansive type. Not in the least dogmatic; open to adventure and loves to travel. Exceptionally charitable & compassionate. Celebrates high rites in the temple. Splendid & welcoming communication with the world of the spirits. Wise and generous. Cared for and honored by the fellowship of true believers.

If Guru is not well disposed, can be a poseur or false priest. Poorly placed Guru may give pretensions to empire. One may suffer a confusion of entitlements through mistaking material power for spiritual wisdom,

Bhava 10:More conservative religious views mixed with sincere desire for good government & ethical leadership. Handles public attention with aplomb. Guru is toned-down in domain-10, where the business of public administration & iconic moral leadership is constraining to Brihaspati, who is a natural philosopher & teacher. Still, the career goes well. Unless Guru is ill-disposed, the native enjoys holding positions of responsibility & power.

From domain-10, the drishti of Brihaspati extends to domain-2, domain-4, and domain-6. Benefits stored wealth, accumulation of lands and properties, access to education, and access to medicines. As 11th-from-12th, domain-10 provides gains from foreign travel, meditation, private imagination, and loss of individual ego identity.

Bhava 11:Increases mobility in the marketplace, and raises prospects for profitability in business. Positive expectation that one will reach one's goals. Confident operation in the marketplace.

From domain-11, Guru sends a drishti to domain-3, domain-5, and domain-7. The overall life improvement from this placement includes a positive mental attitude (3), increase of

intelligence and children (5) and an optimistic, cheerful spouse (7) in addition to marketplace movement and appreciation (11) by one's network of friends and associates.

Excellent for work with large assemblies such as international conferences, internet connectivity, very large churches and religious fellowships, the Mela gatherings of India and giant gatherings in N.A. such as rainbow and burning man, global undertakings of most varieties.

Bhava 12: Vyayasthana is Vrihas-pati's natural house. Domain-12 is a good place for Guru in almost any rashi.

Native is blessed with abundant sanctuary in this life. Much travel to foreign lands, often in pursuit of religious experience. Well treated when traveling, Guru in domain-12 creates prosperous circumstances for a wandering foreigner.

Superior dreamer & sanctuary healer. Abundance of bed pleasures. Rich imagination. Vivid intuitive knowledge of altered states of consciousness, trance healing, and passage through physical death.

Guru protects you in whatever circumstances you may be placed, slowly & steadily guiding you on your pilgrimage.... enables you to indulge yourself in material desires so that you may finally realize the futility of such a practice. This process, however, takes a long time to release you from material bondage. Meanwhile, it will seem as if you are following a path of unrighteousness.

6) SHUKRA OR VENUS

Many names of Shukra "Guru of the Demons" - Attraction / Distraction– Zaukra - Amaraari - Asphujit - Surazatru - Asuraguru - Bha - Bharga - Daityaguru - Bhriguja - Bhriguputra - Bhaargavapriya - Bhrigunandana - Ekanayana - Ekekshana - Dhishnya - Ditisuta - Kavi - Sita - Maghabhava - Sodhazaamzu - Sodhazarcis – Sveta.

Cologne Digital Sanskrit Lexicon gives some of the meanings of Shukra:

amarAri :an enemy of the gods; an Asura, Name of Shukra , the planet Venus.

Asuraguru : teacher of the Asuras

Bha : semblance , delusion , error, appearance , resemblance , likeness, a star , planet , asterism , lunar asterism or mansion (and so also the number 27 nakshatra), light or a beam of light , luster , splendor.

bhRgu: name of a mythical race of beings (closely connected with fire); they are also said to fabricate chariots, Shukra or the planet Venus (called either Bhrigu or the son of Bhrigu [bhriguputra] ; his day is Friday), of Krishna or of Rudra, a declivity , slope , precipice.

bhArgava :relating to or coming from Bhrigu, descendants of Bhrigu

bhArgavapriya :a diamond

ekekSaNa : "one-eyed"; name of Shukra or Venus (the teacher of the Asuras)

maghAbhava :offspring of Magha ; the planet Venus

UTTARAKALAMRITAM, SECTION 5, slokas 42-45 ½: Relating to Action, Function or Doing of Venus: (1) White umbrella (2) a good chowrie (3) garment (4) marriage (5) income (6) a biped (man) (7) woman (8) Brahmin (9) bene.nc (10) whiteness (.a) wife (12) sexual happiness (13) short (14) sour (15) flower (16) command (17) fame (18) youthful valour (19) vehicle (20). silver (21) South-east quarter (22) saltish. (23) ogling dance (24) scratching (25) half a month (26) the quality of passion (27) -strong (28) pearl (29) Yajur Veda (30) Vaisya (31) .beauty (82) buying and selling (33) love making (34) watery place (35) elephant (36) horse (37) variegated colour (38) poetry (39) dancing (40) middle age (41) singing (42) enjoyment (4.1) happiness from the wife (44) gems (45) fond of joking (46) swimmer (47) servant (48) luck (49) variegated luster (58) a beautiful youth (51) ,kingdom (52) scents (53) garland (54) Veena (:55) flute (56) amusement (57) lovely gait (58) eight kinds of wealth (59) lovely-limbed (60) sparing in meals (61) spring season (62) ornament (63) inclined towards supporting many women (64) eye (65) truth-speaking (66) proficiency in art (67) semen (68) sporting in water in water (69) profundity of character (70) pre-eminence (71) sharp-witted (72) musical instrument (73) decoration for the stage (74) indulging in amorous sports (75) deteriorated body (76) one whose chief business is love (77) being entitled to great respect or esteem (78) fond of white garments (79) the art of dancing as propounded by Bharata (80) Government seal (81) a lord (82) worship of Goddess Parvati and Lakshmi (83) sexual pleasure (84) gentleness (85) much emaciated (86) one who plays the role of the mother during day time; (87) literary composition at the beginning of a poem (88) black hair (89) auspicious (90) mystery (91) urine (92) moving in the serpent region (93) afternoon (94) a knowledge of the sexual organ and secrets the same these are to be ascribed to Venus.

Venus - Sukra

Spouse (Love)

O Bhrigusut (son of Bhrigu)! Venus is joyful, charming in physique, has beautiful brilliant eyes, is a poet, is phlegmatic and windy and has curly hair. BPHS Chapter 3, verse 28

Jataka Parijata, Ch. 17, Sloka 43: "Venus secures sexual delight & the society of fine women; the pleasures of pictorial art, fine apparel, wealth, cattle, vehicles, gems & precious stones, musical concerts, dancing parties, lordly magnificence, good fame, great liberality & association with the virtuous"

Saravali, Ch. 7-13:" Venus rules diamonds, ornaments, marriage, scents, friends, wreaths, females, cow dung, diagnosis. (Apart from meaning diagnosis also indicates end, purity, rope to tying up a calf etc.) Education, sexual enjoyment, & gold."

Vedic Symbolism of Shukra or Venus:

The Secret Doctrine, Vol. III, page 42, states that Venus is the most occult, powerful and mysterious of the planets; the one whose influence upon the Earth is most prominent. Shukra is Daitya Guru or the teacher of the demons.

The symbol of Venus is a cross hanging from a circle. It shows the wholeness of the latent faculties in man to be developed during the course of evolution. The cross represents the churning of the Ocean – two opposing forces combine together to activate electrical energy. This heightens activity as the magnetic field becomes charged, placed under the circle, the cross denotes the Divine Essence involved in the creative purpose. The Venusian impulse is important for generating, pressing and nourishing the various forms of life forms on earth. The cross, symbolizing intense activity, among the churning process, the unity of divinity is polarized and immersed into action.

Sociability, a basic quality of Venus, expresses the magnetic influence in the churning operation and the creative process results from this attraction. Through the Venusian impulse emerges the artistic talents like music, painting, dancing, sculpture, poetry, architecture, etc. The Divine in the artist is externalized at different levels of creation.

In Hindu mythology Shukra is known as Kavi (poet) or Kavya (poetry); Asphrijit or the effulgent one; shodasavisu or one who has sixteen rays; Maghabhava or son of Magha; Shweta or White. He is a well-known writer on Civics and Religious Laws. He is the teacher of Asura and Daityas.

Maghabhava or the Son of Magha brings the association of the regent of Venus with Magha, characterized by abundant life-giving energy. Magha is connected with reproduction, pushing the soul with courage and energy into the world; having an affinity with affluence, comfort, sexual pleasure and luxurious living.

Shodasavisu, the deity with sixteen rays, refers to the sixteen important cosmic rays; the sixteen phases of the Moon; sixteen components of the microcosm or shodasagana, consisting of the five organs of action, five sense organs, five elements and chitta or consciousness; the sixteen article of offerings; the sixteen kinds of worship; the sixteen goddesses; sixteen hands of Durga, the goddess of power; sixteen sacraments from impregnation to death. The sixteen rays of Venus are the active potency which energises them. Pythagoras called Venus the Sol Alter or the “Other Sun”.

The word Shukra in Sanskrit means semen as well as Agni or Fire. Lord Shiva christened this transformation of energy as Shukra and assigned it sway over the Asuras or the multitude to carry out the task of procreation. Venus emits the creative impulse, his sphere of operation is in the material world. The Venusian impulse which initially intensifies material desire, in its deeper Nature gives rise to ethical practices and causes one to aspire for the spiritual life. Venusian energy induces the individual for material desires, produces attraction for physical well-being and social status and supports the preservation principles in the form of social connection, human relationship, family cohesion, artistic talents, generation of finer feelings and enjoyment of sexual pleasure. Yet, it serves as an important step in the concretization of the Divine Idea – the appreciation of spiritual knowledge.

Some Basic Significance of Venus

Venus isn't really the Love planet, in the spiritual sense of Love.

- Venus rules attraction & distraction - sensual experience that claims our profound devotion and attention.
- Moon rules pure & unconditional mother-love.
- Guru rules supreme love of the divine.

Venus is the karaka for marriage, sexual relationships, promises & agreements, exchanges, and understanding between two people. Marriage is attraction, and also it is a contract. Affection in marriage is contractual, depending on multiple levels of agreement (private services provided in exchange for protection, fulfillment of public expectation, etc.). Shukra is the natural lord of yuvati bhava. Shukra is the kalatra-karaka, the main karaka for marriage. Shukra creates life experience of **physical pleasure, luxury, and sensual indulgence**.

The "love" of Shukra is not unconditional like mother-child love, nor transcendent like devotee-deity (sometimes, guru-sisya) love. Shukra's marital love is the result of attraction to sensual pleasures. Love, especially in its more base expressions, can be very distracting and even harmful to the spiritual life and sensual desires can totally enslave the person's consciousness.

An endless quest for greater and greater five-senses pleasure can form an infinite loop, that becomes a trap for consciousness. The sad reality for many is that Shukra's desires do not bring satisfaction or long-term happiness - but rather devastation, disappointment, fear of loss of pleasure, and chemical addictions.

As a result, Shukra is not really the "love" planet at all, but a rather misleading & even fraudulent substitute for pure love.

Sensual experience isn't really love. That is why Shukra is called "Guru of the Demons".

BPHS Ch. 7, Shloka 39-43: "... the 7th from Shukra... stand for consideration respectively in respect of ... spouse...."

Jatakalankara, Ch3 Shloka 20: If Venus be posited in his own Rashi or in Mithuna, the native will be **infatuated by love**.

Jataka Parijata Ch 2 Shloka 79: Venus produces peril through such causes as drink and diabetes, arising from the diseases of the beloved women, associated with a result induced by addiction to females, endeared by excessive gallantry.

The pleasures of the two great benefics to humanity.

If Venus is stronger there is more pleasure through sensation and the arts, but also the danger of becoming so addicted to these feelings that one aspires to nothing further. An endless quest for greater and greater five-senses pleasure can form an infinite loop, that becomes a trap for consciousness. The sad reality for many is that Shukra's desires do not bring satisfaction or long-term happiness - but rather devastation, disappointment, fear of loss of pleasure, and chemical addictions.

If Guru is stronger there is more pleasure through knowledge and religion, and the huge benefit of knowing that knowledge gained through Guru is portable across incarnations (while physical-body sensations acquired through Venus are quick forgot!). . Guru does not judge, criticize, or punish any desire. Guru does not find anything "wrong" with the natural desires of Shukra! Brihaspati simply waits, like a doting parent; His wisdom always available; until the student is ready for more satisfying fare.

There is a reason that spiritual aspirants have traditionally sought celibacy. Seeking to shorten the cycle of repeating birth and death, and to reduce the body's craving for constant pleasure sensations, they maximize Guru by minimizing Venus.

Shukra & Foreign Residence

Shukra drishti upon 12th-from-Lagnesha called "Vyaayapa" shows foreign residence, generally pleasant. Vyaayapa itself shows type of lands you will visit.

When Vyaayapa is ruled or occupied by a shubha (benefic) graha, these lands are lovely and prosperous.

When Vyaayapa is ruled or occupied by a paapa (malefic) planet, the lands to which you travel will be poor and the journeying is stressful.

Shukra & Career

Singer and acting: If Venus occupies 4th or 10th Bhava or if Venus aspects the 10th house or if Venus is conjoined with the lord of the 10th, his means of livelihood will be singer and acting.

Pablo Picasso: You know, music, art - these are not just little decorations to make life prettier. They're very deep necessities which people cannot live without.

An engineer: If in a nativity, Venus becomes the strongest planet with reference to the 10th Bhava, and occupies powerful places from Lagna and the Moon and joins Mercury, the native becomes an engineer. Shukra rules buildings & artistic or structural design, whilst Mars rules the Land.

Shukra Mangal Yoga

Vijay Goel, a vedic astrologer, in "500 Yogas combination in Vedic Classic Astrology" gives the following indications of Shukra-Mangala Yoga:

Shukra Mangal Yoga, Conjunction between Venus and Mars: A cheat, a liar or gambler, addicted to other's wives, opposed to all, skilled in math's, a shepherd, a wrestler, distinguished among men because of his virtues.

- Venus and Mars are Conjunct in Lagna: Addicted to base women, indulges in probated deeds, wastes money on women, short-lived.
- Venus and Mars are Conjunct in 4th House: Worried, miserable, bereft of relatives, friends and children.
- Venus and Mars are Conjunct in 7th House: Greedy, immoral, tormented by women.
- Venus and Mars are Conjunct in 9th House: Quarrelsome, lives in a foreign land, harsh, not loyal to his wife, cunning, fond of metallurgy.
- Venus and Mars are conjunct in 10th House: A distinguished teacher for use of weapons, wise, blessed, with learning, wealth and fine clothes, famous, a minister.

Love, beauty, harmony, spouse, lover, romance, marriage, partnership, refinement, style, elegance, charm, peace, joy, happiness, delight, fortune, good luck, virtue, amiability, purity, sincerity, honesty, gentleness, affection, kindness, sensitivity, female qualities, womanliness, curly hair, attraction, lustre, splendour, vanity, glamour, cosmetics, fashion, flowers, scents, perfumes, silk, art, dance, music, singing, drama, theatre, cinema, poetry, literature, painting, wealth, comforts, luxuries, gems, jewellery, conveyances, horses, elephants, friendship, co-operation, devotion, sexual pleasures, seduction, potency, procreation, hedonism, beauty shop, hotel, bedroom.

Female, Water, Phlegmatic/Windy, Kapha/Vata, Semen/Ovula, Rajas, Indrani, Lakshmi. Parashurama avatar. Gandharvaveda, Chandas, Itihasa. Minister, Brahmin, South-east, 25th year.

When afflicted it signifies lack of affection, little appreciation of beauty, ill-reputation, scandal, loss of conveyances and luxury items.

Some Important Yogas of Shukra with other planets

1) Shukra in mutual aspect [opposition] to Shani: Loneliness. Socially awkward & disconnected, oppressed/repressed emotionally. Hard worker, reserved. The female spouse (Shukra) may be glamorous & social butterfly while the male native is reserved & disciplined. Altho you may love your daughters deeply & delight in their charms, you may feel old and dry in the presence of their attractive, sensual youth.

Shukra and Shani are friendly toward each other, and this yoga is not so much of a problem if one can relax into a suitable work-pleasure balance. The key to managing this yoga is to *not take yourself so seriously*. With this yoga one is a seriously committed lover and good citizen. You make time to enjoy pleasures with loved ones. Barring Rahu-Ketu or other unstable influence upon the Shukra-Shani axis, one is faithful to the marriage vows.

Frustration in marriage due to feeling overworked & underappreciated. Female spouse is a pleasure-lover (type of pleasure via Shukra's rashi). Female spouse is sensually indulgent or self-permissive, in contradistinction to one's own more serious behavior. However she will have nice qualities such as a pleasant appearance and social charm.

Shukra & Shani are friendly grahas who can work together well with consciousness.

2) Shukra in mutual aspect [opposition] to Surya: Contradictory psychic signal pattern may attract a willful, pleasure-loving spouse who brings pleasures, but also seems to drain soul energy. Somewhat similar to a *combust Shukra*. Ego development is harmed. Surya gives moral leadership, soul knowledge & rational philosophical truth. Shukra is the sensual direct-experience human pleasure principle, who is pretty much the antithesis of knowledge. This yoga exposes a legendary conflict in human nature.

The native struggles to balance individual development against the seductive charms of the pleasure siren - often epitomized in the spouse.

If Shukra occupies house-12, the pleasure siren may be a drug/addictive substance or fantasy, rather than a person. Shukra-Surya opposed along any rashi axis will exacerbate

the human dilemma of wanting to indulge in sensual pleasure, but hearing an ego mandate to gain self-knowledge.

Das / Behari says,

" ... if Sun is the significator, & Venus, well dignified, makes the native soft & effeminate, fond of the fair sex, & one's greatest ambition will be to enjoy their company. If Venus is combust, the native will be extravagant, & an attachment with persons whose affairs are always in a deranged or ruinous state, & his property will be continually wasted in retrieving them. If Venus is ill dignified, he will keep company with none but an infamous woman who will speedily bring him to ruin.

If Venus is the significator, he will be proud & prodigal, if Sun is ill dignified, extremely mean & poor withal, generally short lived, liable to consumption, fever and full of crosses & vexation. "

Shukra rules beauty. Surya and Shukra indicate ego and beauty which gives Beautiful face & appearance. Yet some rashi are better than others for the beauty result:

Mesha: Surya is empowered in the rashi of Kuja but Kuja is Shukra's enemy. feminine traits diminished; a craggy, masculine muscle-y look, adolescent sizing. Looks good in competitive sport.

Vrishabha: Surya's power is diminished in the rashi of Surya's enemy Shukra, but Shukra gains strength in swakshetra. Feminine traits emphasized; Soft, rounded, sensuous, nicely balanced features. Looks good in fields, forests, and with textiles and oils.

Mithuna: Surya is neutral to Budha while Shukra experiences Budha as a friendly influence. The person with Surya and Shukra is very pretty and charming. Looks good in conversational settings.

Karkata: Surya is a good friend to the Moon while for Shukra Chandra is a neutral influence. Unless severely combust, the person with Surya+Shukra is moderately pretty, but willful. Looks good in domestic settings where they rule the roost.

Simha: Surya is too strong in this yoga; Shukra's cool beauty is overwhelmed, burned up, charred. If combust, Shukra has no power at all in Simha. The native may enjoy a charming personality (or not) but the physical appearance will not display a classical beauty.

Kanya: Surya is neutral to Budha while Shukra experiences Budha as a friendly influence. However Shukra = neechha in Kanya rashi. However attractive the native may appear to outsiders, the native cannot perceive one's own beauty. The person with Surya + Shukra is mildly pretty and charming, but often some flaw in the conventional beauty such as an unusual body type or a mark on the face. Looks good in intellectual settings. Their attractiveness increases through added intelligence if Budha also joins Surya and Shukra in Kanya.

Thula: Surya is diminished in the rashi enemy Shukra, but Shukra gains strength in swakshetra. Feminine traits emphasized; Soft, rounded, sensuous, nicely balanced features. Looks good in small groupings and pairings, in elegant surroundings.

Vrischika: Surya is empowered in the rashi of Kuja but Kuja is Shukra's neutral. feminine traits diminished; a dark, penetrating look which can be seductive but also a bit controlling. Looks good in exploratory settings.

Dhanau: Surya sees Guru as a friend, while Shukra sees Guru as a neutral. Expansive loveliness, with a golden, slightly plump, cheerful appearance. Looks good in ceremonial and educational settings.

Makara: Surya is much impeded in the rashi of Shani but Shani is Shukra's great friend. Fair complexion, good bones, attractive according to the mainstream values of the native's culture. Looks good in conventional costume, in large hierarchies.

Kumbha: Surya is much impeded in the rashi of Shani but Shani is Shukra's great friend. Surprising beauty, a bit eccentric in appearance but very attractive. Looks good in unusual dress, in large assemblies.

Meena: Surya sees Guru as a friend, while Shukra sees Guru as a neutral. Striking beauty: Shukra is uccha in Meena. Musical and artistic talents matching a very lovely appearance. Fair complexion relative to one's gene pool, balanced features. Expansive loveliness, with a golden, slightly plump, cheerful appearance. Looks good in artistic settings, and with children.

Shukra in 6/8 (Shadastak) to any graham:

When Shukra occupies a 6/8 angle relative to any graha, sensual pleasure experience vs. the province of that 6/8 graha are permanently in conflict. One feels a lifelong tension and animosity between that to which one is attracted, versus that which the other graha controls. One's love choices feel doomed to lifelong conflict.

The conflict is much exacerbated during Vimshottari periods of Shukra and the 6/8 graha.

The lover, or spouse, women in one's life generally, even one's taste in textiles, perfumes, art & literature (Shukra) -- is found to be uncomfortably **off-balance**. Even if the love relationship is satisfying on a personal level, the lover may inadvertently cause the native to incur illness, debt, or quarreling.

- if Shukra is 6/8 to Kuja. Shukra-Kuja angle shows the sexuality balance. When this pair occupies a 6/8 angle, the result is "off balance" aesthetic and lovemaking styles. Inappropriate love attraction to an athlete, hunter, investigator, or actively competitive person causes conflict. If Mangala is healthy, the gap between Shukra's sensual, feminized love and Kuja's muscular, masculine dominating behaviors can be harmonized through intentional & conscious sexual engagement.
- if Shukra is 6/8 to Guru. Conflict and animosity as a result of inappropriate love attraction to a teacher, a role-model, a moral educator. If Guru is strong, the

gap between Shukra's overt sensuality and the sensually transcendent wisdom of Guru will be negotiated by some type of "policing" to ensure that the two agendas do not interrupt each other (much).

- If Shukra is 6/8 to Rahu: Social conflict as a result of inappropriate love attraction to a foreigner, one who is a taboo-breaker, who looks or behaves in an exotic way, one who deals in vulgar or forbidden substances. During Shukra/Rahu period, it is natural to be frightened of negative consequences from the beloved, such as debt or disease. However, if Rahu's lord is strong, this conflict can be overcome by cultural education.

Shukra: in the Twelve Rashi

Venus in Mesha (Aries) Saravali, Ch. 28 V. 1-2.: Should Venus be in Aries at birth, one will be night-blind, will have many blemishes, be inimical, will join other housewives, will visit whores, will move in forests and hills, will be imprisoned on account of women, be base, hard in disposition, be an Army chief, or chief of men, be not reliable and be eminent.

Loves fast action, military conquest, sudden movement of all kinds. Not averse to violence in pursuit of its quarry. Enjoys competitive sport - not watching, but rather playing. A "player", flirty style. Mesha-Shukra likes to push their edge, in life & romance. Attracted to muscular, well-toned, body-loving partners & sporting, active, innovative environments. Likes the thrill of the chase. Can be prone to drug use due to a taste for very fast physical body response.

- Competitive marriage practices.
- Desires an athletic, trim & fit spouse with innovative lifestyle & self-promoting values.

To make this one happy, help them cultivate physical body strength & vitality. Make them more attractive & competitive. Give a new hairstyle, personal trainer or the newest sports equipment. Invite them to a vigorous yoga class or an outdoor sporting holiday, where they can enjoy friendly skillful competition in good company. Praise their astounding, heroic wins and the extraordinary novelty of their ideas. And keep yourself sleekly toned & handsome too.

Venus in Vrishaba -Taurus.: Saravali, Ch. 28 V. 3-4: Should Venus at birth be in Taurus, one will be endowed with many wives and gems, be an agriculturist, will possess scents, garlands and robes, will live on account of cows, be charitable, will maintain his relatives, will have good appearance, will be learned in many branches, will give away many things, will help the living beings and be a principal person.

Swakshetra - Shukra's desires flourish in Tauri. Provides beautiful face, neck & jaw.

Deeply in love with Earth's bounty. These natives are "foodies" whose greatest pleasures in life are fine food & wine, fine art objects, and rich environments. They indulge in beautiful, sensuous fabrics; exquisitely made furniture; real property in lovely natural settings; healing essential oil massage, & a prosperous bank account.

- **Materialistic marriage practices.**
- **Desires a sensual, luxury-loving spouse with acquisitive lifestyle & wealth-building values.**

To make them happy, share a delicious romantic meal. Better yet, buy them a valuable painting or fine work of art. Give a gift of exquisite wine, gourmet food, a deep-healing oil massage, or your sensual, well-groomed company on a pleasant day hike in lovely natural settings. Praise their delicious picnic-basket, their beautiful eyes, and their handsome taste in companions.

Vensu in Mithuna - Gemini.:Saravali, Ch. 28, V. 5-6. Should Venus occupy Gemini at birth, one will be famous in sciences and Śāstras, be beautiful, libidinous, be skillful in writing and in poetry, be dear to good people, will derive wealth through music and dances, will have many friends, will honour Gods and Brahmins and be firm in friendship.

Jatakalankara, Ch3 Shloka 20: If Venus be posited in his own Rashi or in Mithuna, the native will be infatuated by love.

Favorable placement for Shukra. Sexual communication is enhanced; the native appreciates that sexual relationship is essentially a long, intimate conversation.

Loves verbal-sexual interaction: not only physical, but also the non-physical bonding levels of intimate exchange. Provides beautiful hands, arms, and shoulders.

Loves language, conversations, character details, a good plotline, cultural diversity, all varieties of literature, philosophical arguments, small-group chat, compare-&-contrast discussion. Enjoys reading & writing, hearing lectures, interactive traveling with local flavor, & lifelong learning in all branches of knowledge.

- **Mirroring marriage practices.**
- **Desires a literate & conversational spouse with bicultural lifestyle & self-reflective values.**

To make this native happy, invite one to join an interesting trip, where they can learn, absorb, & converse in several languages & codes of custom. Introduce them to interesting, literate people. Praise their sophisticated & discriminating perceptiveness. And above all keep them engaged in conversation.

Venus in Karaka -Cancer.:Saravali, Ch. 28, V. 7-8. If Venus occupies Cancer at the time of one's birth, he will be wise, virtuous, learned, strong, soft, chief among men, will have desired happiness and wealth, be good-looking, just, very much troubled on account of women and wine and will be miserable with family troubles

Love of: emotional security, home and family, roots. Often malcontent, because it's difficult to get what they really have a taste for: return to the total embrace of mother's womb. Attracted to immersion experiences, intensely maternal & protective partners, and tightly sheltered home life.

One likes parenting & being parented; seeks emotionally needy and/or exceptionally nurturing partners. This aesthetic attracts them into codependent relationships. Both males & females seek a parent-partner who promises to absolutely protect.

- Sheltering marriage practices.
- Desires a devoted & parental spouse with home-based lifestyle & protective, patriotic values.

To make them happy, provide a safe, well-stocked, well-defended home. Enter into therapeutically deep, emotional healing exchange. Appreciate their intensive parenting style. Be physically present, or reliably reachable. Give them relationship-immersion weekends - and as much full-time, utterly private attention as you can. Praise their deep, enclosing ways of caring, nurturing, parental-style love.

Venus in Simha -Leo.:Saravali, Ch. 28 V. 9-10. If Venus occupies Leo at birth, the native will respect women, will enjoy wealth and happiness, will have less virility, be dear to relatives, be miserable in spite of his happiness, will help others, will respect Brahmins, elders and preceptors and will be devoid of much discrimination.

Difficult place for Shukra's desire nature to flourish, in the rashi of Shukra's planetary enemy Surya. Unless the native is born into royalty, one may feel discontent and always craving of attention. However, if the native is truly born into elite corps of solar celebrity, a loving bright heart & great enjoyment of pomp & ceremony. Provides beautiful torso, heart, spine.

Loves glamour, costume, prestige, getting attention, being in the limelight, being a celebrity, being seen & heard. Desires elite recognition & romance. Wants to be in the center of political theatre and public attention.

- Ceremonial, theatrical marriage practices.
- Desires a famous, creative spouse with regal lifestyle & romantic, expressive values.

To make Simha-Shukra happy, buy them fashionable clothes. (What they consider "fashionable" and "the center" depends on the actual condition of Surya in the radix.) Take them out to entertainment events: parties, gallery & theatrical openings, huge religious ceremonies, dances, any brightly lit venue.

Often one prefers the powerful prestige of a showcase home in an exclusive location. Avoid darkened movie theatres or intimate dinners for two. Best to dine in a crystal-hung, tapestry-draped grand hall with 100 other people.

Praise their stylish, glowing beauty; their fashion sense; their social intelligence (they show what the people want to see), and their charismatic charm. And look elegantly, brilliantly regal yourself!

Venus in Kanya - Virgo.:Saravali, Ch. 28, V. 11-12. Should Venus be in Virgo, the native will not be quite discriminative, be soft in disposition, be skillful, will be helpful to others, will speak sweetly, will earn money through several sources, will cohabit with bad women, be mean, be devoid of happiness and pleasures, will beget more daughters and less sons, will visit shrines and be a scholar in an assembly.

Neechcha: an unfortunate place for Shukra, (despite being in the sign of planetary friend Budha.) For men, much trouble through unhappy women.
For women, self-criticism and low self-esteem.

The native attracts women who suffer a chronic inner argumentation and rational doubt regarding their own attractiveness. These women work very hard to achieve validation through obtaining sexual attention, and they typically cater to the "guaranteed" base instincts of mankind, while in that pursuit. The women (and the inner feminine of the man) are engaged in an over-compensation dynamic driven by crippling inner argumentation. Likes to argue and engage in verbal debate-conflict about exploitation & victimization; social service; medicines.

The mental illness of *perfectionism* over-stimulates a restless mind, and damages Shukra's placid balance with a nervous doubtful questioning of the validity of one's own natural attractive beauty.

- A man with neechcha Shukra will find his inner perfectionism expressed most vividly in the women in his environment. Mainly the wife, but also the mother, sisters, aunts, even female schoolmates, schoolteachers, religious counsel, etc. will doubt their own attractiveness.

- A woman with neechcha Shukra will experience the condition of perfectionistic self-criticism directly in herself.

The disability arises from an inner argumentation (Kanya). One hears a relentless inner criticism of one's sensual attractiveness, which asserts that one cannot possibly claim any degree of beauty unless one can prove a perfect beauty.

One tries desperately to "prove" that one meets the standards of perfection by getting more and more sensual & sexual attention. This desperate quest leads to various forms of humiliating fall from grace and loss of balance in relationships.

Typical results are bulimia and starvation dieting, drug addictions, multiple and damaging cosmetic surgeries, promiscuity and prostitution, obsession with photographic images of oneself,

Shukra in Kanya is not able to naturally perceive one's own beauty, or access one's own natural sensuality very comfortably. One has the karma of excess mentalizing & calculating beauty (measuring pounds, inches, color, size); when indeed this mental habit misses the lover's instinctive & sensual whole. Shukra in analytical Kanya divides the whole into many small parts; so that the total pleasure of beauty is broken into complex assessments and rules.

To make Kanya-Shukra happy, provide servants to perform their household & spousal duties, so that they can enjoy a respectable life while pursuing intensive service to those less fortunate. Only through providing dedicated, comprehensive service to the disempowered/dysfunctional classes (including animals) can Kanya-Shukra feel truly loved & appreciated.

Venus in Thula, Libra.:Saravali, Ch. 28, V. 13-14.. If Venus occupies Libra, the native will acquire hard-earned money, be valorous, endowed with superior robes etc., interested in living in foreign countries, will protect his own people, be skillful in his duties, rich, meritorious, famous by honouring Gods and Brahmins, be a scholar and be fortunate.

Love of: balance & harmony in all things, good design, grace. Swakshetra -Shukra flourishes in Thula. Provides beautiful buttocks & belly. Loves good design in all things: architecture, musical composition, food presentation, philosophical structures. Enjoys

decorating & planning social gatherings where their grand designs can be appreciated and admired.

Prefers the company of cultivated, pleasant persons. Likes to be in a couple; dislikes being alone. Attracted to partners of grace & diplomacy, often executives in the arts, humanities, politics, or design industries.

Desires a balanced social environment at all times. Masters of the negotiating table, the restaurant table, or the warmly welcoming kitchen table. Cannot abide vulgar behavior or color imbalance.

- Gracious marriage practices.
- Desires a refined, polite spouse with harmonious lifestyle & design-intensive, aesthetic values.

To make Thula-Shukra happy, take great care with your coordinated, balanced appearance, praise their gracious taste, admire their designs.

Venus in Vrischika - Scorpio.:Saravali, Ch. 28, V. 15-16. If Venus occupies Scorpio, the subject will be jealous, be very malicious, be not religious, be argumentative, be crafty, be not attached to brothers, be not fortunate, will be troubled by enemies, be distressed, will be inimical to unchaste women, be skillful in killing, will incur heavy debts, will suffer penury, be proud and will contract venereal diseases.

Love of: deep exploration, mysteries, intense transformation, control, mysterious, penetrating, secretive, occult, transformative, **shockingly emergent**, & bizarre.

For the male, Shukra in a rashi of dominating Mangala gives the wife with penetrating sexual & healing energy. For the female, her sexual & healing energy has the penetrating qualities of the shamanic huntress. For both male & female, the women in one's life are intensely controlling and psychologically invasive.

Loves rivers & flows, hot springs, spa tubs, healing waters, even hot lava. Wants the feeling of discovering a great secret, of being phoenix-reborn.

- Tantric marriage practices.
- Desires a psychologically penetrating, profoundly sexual spouse with exotic lifestyle & healing, transformative values.

To make Vrischika-Shukra happy, indulge them in psychological challenge & intensive tantric healing. Praise their stores of secret wisdom & uncanny healing powers.

Venus in Dhanu, Sagittarius., :Saravali, Ch. 28 V. 17-18. One, who has Venus in Sagittarius will be endowed with good results accruing out of virtues, dutifulness and wealth, be dear to all people, be splendourous, be an excellent personage, will shine like the Sun before his family members, be a scholar, will be endowed with cows, be fond of decoration, will enjoy wealth, wife and fortunes, be a king's minister, be skillful, will have a stout and long physique and be respected by all.

Love of: public performances, sports, displays of enthusiasm & celebrations. Loves abundance. Provides beautiful expansive hips & thighs. Enjoys boosting the human spirit, coaching, team sports, camaraderie, and general Good Will Towards Men.

Attracted to open-minded humanistic partners, especially educators & coaches. Likes positive religion, bright rituals, kindly priests. Loves high civilization, empowerment, spiritual upliftment, knowledge, and above all freedom to grow.

- Collegial marriage practices.
- Desires a learned, enthusiastic spouse with mentoring, sponsoring lifestyle & culturally inclusive, humanistic values..

To make Dhanus-Shukra happy, shower them with positive energy. Donate sports equipment to their neighborhood team. Envision a positive future. Praise their optimism, generosity, and perpetual good will.

Venus in Makra- Capricorn.:Saravali, Ch. 28, V. 19-20. If Venus occupies Capricorn at birth, one will be miserable due to heavy expenses, will have an emaciated body, will be fond of aged women, will suffer from heart diseases, be miserly in the matter of money, be a liar, be skillful in cheating, be a eunuch, be devoid of (good) acts, interested in others' work, very distressed, be a dunce and will, however, endure misery.

Sign of Shukra's planetary friend Shani indicatig Love of: law & order, conservative & traditional styles & designs, status symbols, uniforms. An excellent place for Venus. Wealth and beauty, good social standing, material success.

Provides beautiful bone structure, giving the sculpted face & body of a fashion model- in Dhanishtha, a superb dancer. Native loves strong but minimal government, firm cultural agreements/homogeny, hierarchies & traditions, and the Rule of Law.

- favors traditional marriage & family lifestyle
- Desires a stable & predictable spouse with law-abiding lifestyle & conventional, hierarchical values.
- enjoys luxury; craves respect.

Attracted to conservative, securely employed partners who can make long-term commitments and keep their promises.

To make Makara-Shukra happy, provide respect & dignity. Gift them with solidly made, class-status material goods: family homes in good neighborhoods, reliable vehicles, staunchly middle-class furnishings. Diamonds are nice, but if you really want to make them happy, give them a savings bond or a good life-insurance policy. Praise their common sense, and ability to save now for a more comfortable future. Gain & success through banking, stock-exchange, commerce etc.

Venus in Kumbha, Aquarius.:Saravali, Ch. 28, V. 21-22. Should Venus be in Aquarius, one will suffer from fear and excitement, be not successful in undertakings, will go to other women, be not virtuous, be inimical to elders and to his children, be bereft of ablutions, like bathing and will not be endowed with (good) robes, ornaments etc. and be dirty.

Surprisingly good place for Shukra, in rashi of planetary friend Shani. Love of: futuristic social thought, conceptual abstraction, & large networked groups. Loves huge

interconnected gatherings of people and ideas. Cosmic scale of appreciation Provides beautiful ankles & calves; balanced nervous system; lovely skin.

Affection for abstract visionary social concepts, especially the concept of "community". Holds a pragmatic & philosophical view of relationships. Generally tolerant in the interpretation of marriage vows due to their high-minded viewpoint

Pleased by enormous festivals such as Kumbha Mela, where a tangible **group vibration** arises. Likes giant public events, political rallies, science fiction, futuristic design, eccentric behavior, and individual freedom of thought.

Attracted to partners who are a little nutty, with eccentric lifestyles, who like cosmic-scale events, sweeping future vision of a restructured egalitarian society, but enough social steadiness to guard the native against ostracism or failure. Likes a stable partnership within context of many interconnected networks of friendship.

- Eccentric, egalitarian marriage practices.
- Desires a philosophical, visionary spouse with networked, futuristic lifestyle & community development values.

To make Kumbha-Shukra happy, take them to gigantic human gatherings such as major religious or lifestyle festivals, or huge conventions of futuristic prophets & their clans. Take them out to futuristic movies and halls of science. Explore with them, traveling into large, complex, rule-driven systems.

Venus in Meena - Pisces.:Saravali, Ch. 28, V. 23-24. If Venus is posited in Pisces at birth, one will be courteous, liberal, virtuous, very wealthy, will destroy enemies, be famous in the world, excellent, distinguished, dear to king, be endowed with good speech and wisdom, be liberal, will derive wealth and respect from the virtuous, will keep up his promise, will maintain his family members and be endowed with knowledge.

Love of: aural & visual imagery, balanced composition. Uchcha - the best possible place for Shukra's maximum expression of Beauty. Provides **handsome** bodily appearance, often magnetically attractive & charming, typically with balanced features including nice coloration. Exceptionally attractive and sensitive feet.

Meena-Shukra natives are remarkably beautiful, with balanced features esp. lovely feet. Beloved by the Muse, they normally become fine artists & musicians. (The human voice is a primary musical instrument.) If Shukra is with Shani or drishti from Shani, tends toward pragmatic training in technical arts, such as architecture or engineering design,

Attracted to partners who can simultaneously love them and expand the creative space.

- Permissive marriage practices, guided by the Muse.
- Desires an artistic, musical spouse with gentle, dream-like lifestyle & imaginative, meditative values.

When Shukra is uchcha, the native can sustain a long-term love relationship even if other factors are indicate short commitments.

Shukra: in Twelve Bhava

- Uchcha Shukra in any bhava makes a beautiful appearance, talented artist or musician, & good fortune through women.
- Neechcha Shukra in any house takes away attractiveness & artistic talent, while bringing problems from fallen women.

Bhava 1:Saravali , Ch. 30. v. 62. If Venus is in Ascendant, the native will possess beautiful eyes, face and physique, be happy, long-lived, timid and attractive to females.

BPHS Chapter 12, shloka 4: "A benefic in Lagna will give a pleasing appearance, while a malefic will make one bereft of good appearance. Felicity of the body will be enjoyed, if Lagna is drishtied by, or yuti with a benefic."

Artistic faculties fully developed. Love for art, music, drama, poetry, singing-all that is beautiful. Fair, generous & refined; admired by the opposite sex. Fruitful & fortunate.

A benefic in lagna is always helpful. The native is a physically attractive person with well-balanced features. Sensual, artistic nature. Often a dancer, actor, fashion model, athlete, politician, or otherwise successful in public life through the sweet bodily appearance. This Venus wards off 300 evil yogas of other planets.

Very talkative, skilled in handicrafts, gentle, polite, interest in poetics, devout; fair-complected, bilious, wound, mole or ulcer on waist, back, stomach or in private parts.

Likes to be the center of attention, likes to be watched, photographed, admired, and talked about. Natural talent for balancing and re-balancing relationships and creating an aesthetic environment.

Bhava 2:Saravali , Ch. 30. v. 63. If Venus is in the 2nd, the native will enjoy abundant food, drinks and wealth, will derive excellent pleasures, be endowed with good speech and will amass great wealth.

Bestows deep wisdom, & a fondness of good food & dairy products. You may acquire wealth through the opposite sex & experience a loosening of the morals; family life is full of culture & traditions; well-informed, impressive in assembly.

Loves the family of origin, money, food, knowledge of all kinds, languages, & historical traditions. Speaks nicely. Admires the beauty of natural objects, such as shells, stones, seeds, & flowers. Becomes wealthy. Often a sweet tooth for sugary fats, grains & alcohol, which causes plumpness.

Bhava 3:Saravali , Ch. 30. v. 64. If Venus occupies the 3rd, the native will be happy, rich, conquered by women, be vile, little enthusiastic and will be bereft of luck and paraphernalia.

Ability to express things eloquently; like your relatives & friends much;enthusiastic and successful at business, though sometimes too sharp and cunning. Careful speaker, well-groomed, recognized by government and dignified. Developed tastes regarding fine arts and aesthetic matters,

Shukra in Budha's natural house, Loves to talk. Many female friends of the sisterly type. Talks & thinks about women & **feminine aspects of social culture**, including love, beauty, arts, fashion, and music. If Shukra is well-disposed, very fond of the younger sibling. The younger sibling may be an artist or designer.

Often, the native meets his wife at a small-group collaboration, esp. in connection with siblings, or in context of planning, meetings, & communications work. Her ability to share his mentality is important to him, and her communicative powers may form the basis of the marriage.

Bhava 4:Saravali , Ch. 30. v. 65. If Venus occupies the 4th, the native will be endowed with relatives, friends and happiness, be splendourous, will have conveyances and paraphernalia, be beautiful, rich and fortunate.

Loves mother & motherland, cultural roots & holiday traditions, home, garden, & kitchen; real estate & vehicles, manners & education. An exemplary homeowner and school supporter. Likes to decorate their home inside & outside; beautiful furnishings; loves well-behaved and appreciative guests; gracious entertainer in the home. Likes nice cars.

Bhava 5:Saravali , Ch. 30. v. 66. If Venus is posited in the 5th, the native will be endowed with happiness, sons and friends, be fond of sexual union, be very affluent, full of everything and be a minister, or a justice.

Venus in the 5th house indicates **success in love affairs**; lasting pleasures out of life; fruitful union & beautiful children; name & fame through off-springs; social accomplishments through entertainment's, concerts, gatherings. **Gain through speculation**, investments, art & music, children, schools & playgrounds. You may be blessed with noble sons, financial gain, success, capacity to compose classics.

Loves children, creativity speculation, the Stage, literature, artistic & political performance art of all kinds. Enjoys celebrity, wealth and fame. Not interested in drudgery or moral education; thus, despite their love of children, parenting may lose its attraction. May turn over their children to be raised by others, returning to their child's life only to have fun. Well-liked in creative settings, especially by their protégés.

Bhava 6:Saravali , Ch. 30. v. 67. If Venus occupies the 6th, the native will greatly dislike his wife, will have many foes, be devoid of wealth, be very much startled and be mean.

Love of Service:Native with Shukra in domain-6 has a natural love of service ministry, and may sincerely enjoy working with those who suffer from poverty, exploitation, conflict, and disease. One has an appreciation for the internal narrative of constant blame and grievance. One may prefer always to work in the company of women.

Sensitive to welfare of all animals wild & tame. **Loves pet animals** & is loved by them in return. May have a better relationship with animals than with humans. Well-liked by physicians, professionals in social conflict-management, and by the mother's siblings. Excellent position for a divorce attorney, gynecologist, or nephrologist.

Shukra in domain-6 reduces the natural harmony in marriage, and indicates a spouse who is either frequently in trouble with the law or who manages social conflict through a service role serving women & girls (social worker, attorney, police, military).

Loves argument as a method of conflict management, being in romantic conflict with the partner. (In rashi of Budha, likes to cleverly talk one's way out of the conflict). Sweets make trouble in life; a karaka for diabetes and illnesses of the sweets-processing systems in the body. Attractive to those who pander debt, illness, & trouble in general. Likes the world of argumentation, accusation, police & criminals.

Bhava 7:Saravali , Ch. 30. v. 68. If Venus occupies the 7th, the native will be very beautiful, be happy with his wife, will enjoy great riches, be devoid of quarrels and be fortunate.

Hora Sara, Ch. 25, Shloka 40: "The female gets a lucky & happy husband who has Venus in its own house in the 7th house or in the 7th amsa."

Another views that contradicts the above - usually gives karako bhavo nashto, i.e., too much of a good thing. Not normally favorable for marriage. Similar to Guru/5 not good for children, or Surya/9 not good for father - Shukra/7 gives too much sexual energy to the native, or too strong desire nature in the spouse. This person thinks well of him/herself. But this could be true if Venus is badly aspected or afflicted, the marriage partner is honest, attractive, & well-mannered. You will become very sensual, have many sons, wealth; partner from an aristocratic family; prosperous & cheerful. Otherwise he is skilled in the erotic arts. Partners in love, as well as in business, are very cooperative & harmoniously related to you.

A strong Venus indicates. more than one spouse; in a female chart, it indicates a fortunate & wealthy husband. ... denotes sons, wealth; attractive, cheerful, happy, noble partner.

Bhava 8:Saravali , Ch. 30. v. 69. If Venus is in the 8th, the native will be long-lived, will enjoy incomparable happiness, be very rich, be equal to a king and moment after moment will feel delighted.

Gain through legacy or patrimony. Natural, peaceful & easy end. Success & gain after long and hard struggle. Benefits from investment in shared-resource pools. Likelihood of nice inheritance, barring hostile drishti. You pay off your father's debt, promotes family interest, **death in a holy place.**

Splendid placement for cosmetic surgeons, shamans and clairvoyant healers. Loved by those whom they have healed, and by other practicing healers. Many secret admirers.

Secret, forbidden, exotic, or taboo love relationships. The native prefers to hide even the conventional aspects of romantic relationships. However the relationships are rarely too placid. There is always something tantric & controlling about their lover.

Likes secrecy. One enjoys elements of mystery, transformation, healing, hidden information, secrets, & tantra. **Psychiatric, shamanistic aesthetic.**

Bhava 9:Saravali , Ch. 30. v. 70. If Venus occupies the 9th, the native will possess a spotless and broad physique, be endowed with wealth, charitable, wife, sexual pleasures and friendship and will honour Gods, guests and preceptors/elders.

Shukra in expansive Guru's natural house loves ceremonial religion & wisdom-teachings. Adores beautiful temple costumes, religious art & music, the fragrance of billowing incense, the flash of bright silks in shows of pomp & circumstance. The more elaborately designed the ritual, the better.

Likes the company of moral philosophers & spiritual teachers. Prefers the social and cultural environment of universities, temples, and the international sangha. Likes to keep relationship with professors, universities, priests & temples. Aroused by sensitivity & the desire for union with something sublime, higher than oneself.

Bhava 10:Saravali , Ch. 30. v. 71. Should Venus occupy the 10th, the native will earn success in litigations and will be endowed with happiness, sexual unions, honour, wealth, fame and great wisdom.

You have an almost hypnotic power over people. Fine arts, dancing, & literary composition result from Venus; interior decorators & even successful psychotherapists are born under this influence as well.

A benefic in kendra gives ease and talent. Loves high position, titles, recognition for leadership, good design in public spaces. Likes respect and prestige. Government patronage and remuneration for political, artistic & musical work. Wins approval for their aesthetic contributions to public life and is generally well liked by all.

Bhava 11:Saravali , Ch. 30. v. 72. If Venus is positioned in 11th, the native will have obedient servants, be bereft of all kinds of misery and will gain abundantly.

Likes to set goals & achieve them. Likes to earn & profit in the marketplace, through business development in areas of interest to women. Many female friends & much profit through them.

Loves community networking, social events especially fund-rasiers, and progressive social movements. Your friendship is consequently much sought after. Your social circle includes well-placed people who are always eager to promote your interests.

If Venus is weak, none of these are experienced. This Venus indicates gain and success through friends who would forward your interest by advise, their own goodwill and physical support.

Bhava 12:Saravali , Ch. 30. v. 73. Should Venus be in 12th, the native will be indolent, happy, corpulent, fallen in moral sense, will eat cleansed food, will be skillful in providing sleeping comforts and attendants and will be won over by women.

Venus indicates a love for romance & adventure; desire to unravel the mysteries of nature, secret arts, medicine, chemistry; pleasure & gain: Of animals, through ignoble jobs, charitable institutions; loves loneliness. Venus: you will be saving money always.

Venus produces a material impulse. It leads you towards sensual gratification & involvement in unethical relationships which bind the soul strongly in chains of materialization.

Venus is the advisor to the demons who command the anti-devic (godly) forces. The advice given by Venus can lead you to adopt bad actions which will require scores of lives to release the soul from bondage. These activities are produced by passion, lustful intentions, psychologically acquisitive tendencies, & ritualistic or overly formal religious observances. These tendencies are greatly accentuated when Venus occupies the Twelfth house, which can finally fix you in your pleasant sleep (of illusion) and in the enjoyment of a comfortable couch (karmic bondage).

Loves a quiet, enclosed space in which their sensual imagination can roam. Loves the bedroom, behind the bed curtains. Losses through impulsive love or misdirected affection, caused by projections of the romantic imagination. Unrequited love, or long-term behind-closed-doors love relationships. Often the private lover of one who cannot leave their unloving spouse. **Sacrificial love.**

When Shukra occupies the house of Bed Pleasures, escapism through indulgent sexual pleasures, and potential for sex addiction if Shukra is strong. When Shukra occupies the house of Bed Pleasures, **escapism through indulgent sexual pleasures**, and potential for **sex addiction** if Shukra is strong.

Excess animal sensualism may damage the balance of marriage, since Vyaya bhava is 6th-from-7th indicating animosity in the partnership. Domain-12 is absorptive. While the native takes in much pleasure, one provides little pleasure for others.

If Shukra is well-disposed, the dreams are vividly artistic & musical. Much pleasure through the private imagination. The real lover is never as fabulous as the lover in one's imagination.

7) SHANI OR SATURN

A few names of Saturn or Shani: Sani - Sanaiscarya - Shanaicharya - Shani Bhagavan - Shaneesvara - Saneesvaran - Shani Deva - Sauri - Kala – Chayasuta.

Shani is one of the nine primary celestial beings in Hindu astrology (that is, Vedic astrology). Shani is embodied in the planet Saturn. Shani is the Lord of Saturday. He is Tamas in nature and represents learning the hard way, Career and Longevity.

The origin of word Shani comes from the following: Shanaye Kramati Sa: i.e. the one who moves slowly. Saturn takes about 30 years to revolve around the Sun, thus it moves slowly compared to other planets, thus the Sanskrit name Shanaicharya. Shani is actually a demi-god and is a son of Surya (the Hindu Sun God) and his wife Chhaya. It is said that when he opened his eyes as a baby for the very first time, the sun went into an eclipse, which clearly denotes the impact of Shani on astrological charts (horoscope). He is depicted dark in colour, clothed in black; holding a sword, arrows and two daggers and variously mounted on a black crow or a raven. He is depicted at other times as ugly, old, lame and having long hair, teeth and nails. He presides over 'Shani-war' or Saturday. (Wikipedia).

BPHS Ch. 3, Shloka 29 (Planetary Characters and Description)

Saturn has an emaciated and long physique, has tawny eyes, is windy in temperament, has big teeth, is indolent & lame, and has coarse hair.

Hora Sara Ch. 2, shloka 39: "Sanaischara, Sauri, Kala, and Chayasuta: these are other names by which Shani is called. "

Saravali, Ch. 7-13: Saturn in Karaka for lead, zinc, black metals, inferior grains, dead relatives, fools, servants, mean women, salable goods, servants, poor people and self restraint. (Apart from meaning self restraint also means investing with sacred thread which is in vogue to give "second birth" to Brahmins) .

UTTARAKALAMRITAM, SECTION 5, Slokas 45 ½ - 50 :: Relating to Action, Function or Doing OF Saturn: (1) Troubles like disease, etc. (2) horse (3) elephant (4) skin (5) gain (6) rule or standard (7) distress (8) sickness (9) misunderstanding (10) misery (11) death (12) happiness through a woman (13) maid servant (14) asses and mules (15) outcaste (16) one with disfigured limbs (17) haunting woods (18) envious (19) gift (20) a lord (21) a portion of life (22) eunuch (23) one born of the lowest caste (24) birds (25) the three sacred (26) a servile duty (27) unrighteous conduct (28) one without manliness (29) uttering falsehood (30) lasting long (31) wind (32) old age (33) tendon, muscle (:3'1) strong at the conclusion of day (35) Sisira Ritu or cold season (36) excessive anger (37) exertion (38) born of a very low woman (39) a N (Kunda), (40) a m(9 Golaka), (41) dirty cloth, house (42) a mind over such things (43) friend-ship with the wicked (44) black colour (45) evil (46) cruelty (47) ashes (48) black grains (49) wrist (50) iron (51) nobility (52) a year (53) Sudra (54) Vaisya (55) one representing the father (56) foreign learning (57) lame, crippled (58) severe, harsh (59) a blanket (60) West ward -faced (61) remedies for restoring to life, rejuvenation (62) downward looking (63) living by agriculture (64) a room where weapons are kept (65) a Dayadin (66) an external position (67) fond of the North-eastern quarter (68) serpent-world (69) downfall (70) battle (71) wandering (72) a spear (73) lead (74) misdirected strength (75) a Turk (76) indigestion (77) oil (78) wood (79) Brahmin (80) the quality of Tamas (81.) wandering in forests and mountains (82) hard-heartedness (83) fear (34.) longstand-ing distress (85) ugly hair (86) whole sovereignty (87) alarm (88) goats and the like (89) buffaloes and the like (90) intent on sexual pleasure (91) dressing oneself for amorous interviews (92) worshipper of God Yama (93) dog (94) theft and (95) inclination to commit cruel deeds: All these belong to Saturn

As Shani being the Karma planet, it's main job is to pay off the acquired debt of ignorance & harm from our past. Taking this background into consideration, Shani's portfolio in the various rashis tends to be about effortful & usually frustrating situations.

Saturn is the planet which shows your destiny to complete unfinished business from past lives, specifically the unfinished cycles of action-reaction caused by ignorant actions which harmed others in your ancient, subconsciously remembered past. Saturn is the "karma" planet. He shows the quantity and quality of debts accrued through past-life ignorance.

Vedic Symbolism of Shani or Saturn:

The geometric figure of Saturn is half a circle hanging from a cross. This indicates a Divine presence on the evolving individual to move from the gross material environment to the spiritual goal. Saturn is known as “Shanishcharya” meaning a teacher who moves slowly. Saturn is a deep acting planet concerned with the permanent nature of the soul and unveiling its original capabilities.

The wisdom gained under Saturnian impulse depends upon the power struggle in life. Meditation, peace, contemplation, release from desire and material attachments require a long duration to mature to fructify. Such results can be obtained only when the teacher has patience with his disciples and work incessantly and works their psycho-mental shortcomings. The arc under the cross indicates that Saturn grinds slowly but surely, producing long-term enduring results.

In Hindu mythology Saturn is the son of the Sun and Chhaya. This allegory suggests that Saturn is the projection of solar radiance through the veil of matter, which alone is capable of casting a shadow. The casting of a shadow denotes that the pure radiance of the Sun has been obstructed by matter. Saturn is known as:

- Asit black and dark blue
- Suryaputra son of the Sun
- Manda slow and dull

Another name for Shani is Saptachara, which means “he who has seven flames or rays”. These are the basic characteristics of the seven channels with underlying impulses that guide all activities of individual during the conscious and unconscious stages of cosmic evolution. These are:

- | | |
|-----------------------------------|--|
| 1. Will | Working on the Self Principle in the individual |
| 2. Wisdom | Working on the intelligence |
| 3. Activity or }
Thought } | Which arises from the activation of Mahat or cosmic intelligence |
| 4. The Search
for Truth | Which results in scientific pursuits and at times makes a person agnostic |
| 5. Religious }
Attraction } | Which draws individuals to rituals and ceremonies in order to spiritualise and purify themselves |
| 6. Artists | Who endeavour to merge themselves in the universal Life by cultivating the fine arts in their pure form. |
| 7. Mystics and]
Visionaries] | Who find the same spirit prevailing everywhere with differences being only a matter of expression. |

The true nature of Saturn is the Ultimate symbolised by the invincible instruments of the arrow, javelin and bow held in the hands of Shani.

1. The arrow establishes direct contact between the archer and his object – whether the object is a victim to be killed or a teacher at whose feet out of respect the arrow is to be shot. The arrow is shot at the victim to relieve him of karmic debts that fetter him on the path of enlightenment. It enables one to rise to one’s Higher Self.

2. The javelin is pierced by assailant t close range. Saturn is not afraid of its victim. The impact of Saturn is identifiable through disease, injury, untimely loss of support and status in the society.
3. The bow is the base from which the missile is shot.

Surgical skills, expertise in medicinal herbs for healing complicated ailments, as well as insight into Divine mysteries are produced by Saturn.. Like a good surgeon, Saturn is more concerned with the long-term welfare; it cures rather than covers the ailment. Saturn is the most spiritualizing planet, it effectively prepares its students for inner awakening.

The bestowal of blessings emphasizes the benevolence of Saturn and the most effective ways of securing this benediction is by reposing confidence and surrendering oneself to the will of the planet. Saturn sends his seven dark rays to draw a soul to their Ultimate destiny.

The vulture is the vehicle of Saturn. The Sanskrit word is “Gridha” which stands for greed and covetousness. Saturn frustrates a person from the greed of material objects, dissolves and destroys these sheaths of passionate longings and leads him to spirituality Saturn loves mankind and guides it towards its higher destiny.

The Karmic Portfolio of a dignified Shani:

- 1) Social Justice : Uchcha or swakshetra Shani in a dusthana can give extraordinary service results. Dignified Shani in a dusthana generally seeks public service engagement, typically through employment in large organizations.
- 2) Upliftment of the common man: The native is deeply attuned to the plight of the common man in terms of well-structured development of human health and welfare services. When dignified, the scope of His service affects many people, the "public".
- 3) In sahajasthan/domain:: Service tends toward communications in public administration, with the native diligently improving the "customer service" aspect of social aid. Shapes multitudes of advertising programs which "get the word out" and make resources more accessible to the underserved.
- 4) In aristhana/domain-6: Service tends toward public medicine and public justice. Beneficiaries of Shani's labor are poor and sick people, but anyone suffering severe imbalance such as criminals, police, crime victims, is helped by the native with dignified Shani in house-6. "Bad planet in a bad house" typically gives very good results. Superb for national health service, low-income clinical medicine, police work.
- 5) In randhrasthan/domain-8:Service seeks a hidden venue. Covert but highly structured intelligence gathering, typically in employ of a large but secret or semi-secret public organization. Administers confidential social justice policy and programs, handles undocumented exchanges. Privy to secret plans. Follows rules of alternative governance which may not be understood by the general populace but which are very influential in world affairs (if uchcha) or national level of government (if swakshetra). Native's official title may be a decoy; his actual public responsibilities are masked.
- 6) Service is also hidden here. Employment in national or international security, espionage, prison systems, safe-house systems, and other protective enclosures. Works for public protection, but generally the public is not apprised of his

purpose. Native may work diligently to ensure his nation remains a sanctuary of peace and unmolested living. May serve in prison administration.

- 7) Seva : Seva, or conscious service, is a guaranteed way to burn off the effects of past-life errors. Shani shows how, when, and why we can consciously serve. The nature of one's conscious service offering is known through Shani and his relationship to all the other grahas.
- 8) Benefits through Old, Exhausted, and Useless: Shani may give good results through things that are old, exhausted of value, arid, working-class, mass-produced, inexpensive, simple, and commonplace.

Barbara Pijan Lama says : Shani has some fixed rules. If you are conscious enough to accept the discipline in exchange for a clear mind, here is a general idea of what Shani requires:

- THINK "RESPONSIBILITY" at every level. Shani rewards **neutral responsibility** - not martyrdom or victim state but responsibility. Neutral responsibility is calm, experienced adult judgment and response, free of guilt or grief.
- BE VERY, VERY CAREFUL. *Shani requires neurotic attention to detail.* Take responsibility for the "whole enchilada" in your projects/home/marriage etc. - from tiny details up to broad strategy. Shani is a perfectionist.
- CLEAN OUT CELLARS. *Shani rewards cleanliness.* Because Shani works "under the ground", His effects are found in astral memories that are feeding on stuck emotions and negative expectations; and physically in objects that are lurking or lingering in the dark. Check material spheres for evidence of reactive behavior, obsession /compulsion /ritualism, emphasis of form over content, letter of law over spirit of law etc. Diligent work to clean up stored anger, bitterness, grief, victim-attachments will prevent undesirable effects on the material plane.
- THINK LOCALLY. Pull in your aura. *Shani is a narrow traditionalist.* He's concerned with you and yours, period. Leave the expansive globalist philosophy for another bhukti - like Guru or Chandra. Shani goes beyond conservative. Shani is a survivalist.
- BE SKILLFUL. *Shani rewards time, effort, craft, and professional judgment.* If you can do a good job in the service of others with the intelligence and skills you have developed in this lifetime, Shani will reward your industry and dedication to social good. If you are flaky, idealistic, trusting in a general sort of way, waiting for an angel to rescue you... guess what. Whack.
- GET SERIOUS... but not too serious! *Shani is a functional-structuralist.* If you look at the structure of the universe you'll see that neutral responsibility is the center point on the serious-joy continuum. A little paranoia is probably a good thing during Shani's periods, but only because one of the few benefits of clinical paranoia is a heightened awareness of detail!
- WELCOME AUSTERITY. *Shani is a minimalist.* Doing better with less, living simply so that others may simply live, etc. Ignore the self-indulgence messages that blast us from modern media. (Remember you can indulge with impunity under Guru and other permissive house lords.) Shani punishes excess and rewards elegance. Tidy up. Streamline. Jettison. Less is more... or anyway, less is survival.

- **DO SERVICE.** *Shani, lord of slaves, rewards neutral service.* Shani rules poverty, ignorance, filth, darkness, coldness, all those boulders blocking our path to the pure warm light of divine bliss. Follow your inclination to help those suffering poverty or ignorance. But be careful. Shani requires compassion and NOT sympathy. Remember Shani is NEUTRAL, NEUTRAL, NEUTRAL. Shani rewards sound judgment but He punishes judgmentalism, throwing the first stone etc. Shani rewards skillful neutral compassion but He punishes messy emotional sympathy.
- **STICK TO THE BASICS**, particularly when serving others. Recite Chapter 48 of the UN charter: right to food, clothing and shelter -and only do things that you *know* will work. Save speculation and visionary thinking for future bhutki's of Mercury or the Moon :)
- **CONCENTRATE.** Shani, Lord of Time, will not tolerate frivolous waste of any kind, especially waste of time! Shani rewards focus, rigorous attention to matters of rule and principle, and dedication to task.

She further says, Shani's job is to correct moral errors made in past lives. These past errors of judgment and their unfortunate social results are listed in detail in each soul's "Akashic Record". Saturn governs "sin" - from the Latin "sine" meaning "lacking" i.e. ignorance. These essential perfections of human ignorance are all rooted in selfishness: survival thinking, scarcity thinking, and fear and the seven deadly sins are: Pride, Envy, Gluttony, Lust, Anger, Greed, Sloth. The Golden Rule is : Knowledge and conscious practice corrects sin; and gets Shani off your back.

An action that is motivated by these generous, charitable, and compassionate attitudes that act will carry out the Golden Rule. Positive social effect will be recorded in the "credit" column of the Akashic record by the Seven Virtues: Prudence, Temperance, Justice, Fortitude, Charity, Hope, Faith.

Saturn's role is to make relationships, jobs, families, wealth, health all difficult enough so that we are forced stop and think about the effect of our thoughts or actions will have on others; and this boils down to the virtue of *Compassion*.

Shani the ruler of obstacles

Shani is associated with rigidity, dryness, cold, and exhaustion. Shani's two mortal enemies are Kuja, ruler of blood, muscular flesh and kinetic energy; and Surya, lord of heat, moral confidence, and divine energy.

Shani rules obstacles which block flow:

- Health is a condition of free, balanced energy flow. So virtually any type of physical blockage is within the purview of Shani. Such blockage does have psycho-emotional roots; however, during Shani periods, the physical symptoms are acute, and they normally require direct treatment on the physical level.
- Shani rules repression, constriction, bones, teeth & fixed structure, and the past. Physical diseases of holding onto the past, like tumors; pain in the teeth & bones, and any illnesses that result from constricted

circulation such as atrophy, frostbite & gangrene, are within the portfolio of Shani.

- Impact in the Shani's region of lowest chakra, such as colo-rectal disease, and intestinal blockages. Shani rules excessive squeezing, such as being squeezed by snakes - from the inside or outside.
- "Heart attacks" which result from congestion of the arteries; compressed nerves such as "pinched disk" of the spine; stress fractures and bone breakage; circulatory .
- Diseases of poverty and aging, such as effects of malnutrition; arthritis, rheumatism, & osteoporosis, are also within Shani's area of expertise.

Shani' s occupied house and its results:

Saravali, Ch. 30, v.86-81. If malefics occupy various Bhavas (other than 6th, 8th and 12th), they bring harm to the Bhavas, while benefics increase their potency. Malefics are auspicious in evil Houses, i.e. 6th, 8th and 12th, while benefics prove adverse in these Bhavas. According the strength of Yogakaraka planets, their beneficial relationship, friendly/inimical aspects etc. and position in exaltation/debilitation, the (good, or bad) results of Bhavas can vary (i.e. be maximum, medium, or nil).

Saturn will normally protect matters of the house it occupies. It slows progress in those areas for sure; things happen slowly in Saturn's occupied house. But, matters of the occupied house are, it's important to note, generally made very detailed and labor-intensive rather than destroyed.

Shani occupying a house in 6/8 or 2/12 angle to the houses He rules will be troublesome to the point of denying any results whatsoever. The virtue here will be neutral acceptance.

In this case the person with Shani in a dushthana has very low expectations so their ego does not interfere with the work at hand. They apply a simple straightforward craft in their humble contribution to society.

Even the most downtrodden Shani in those scary dushthana's Ari, Randhra, or Vyava Bhava might give good mental and physical results stemming from Saturn's clear, unsentimental realism -- especially if Shani's dispositor is favorable.

Shani can in special circumstances give incredibly good results. However, all the other planets would need to support Him. The only way for Shani to become a bona fide benefic is for him to occupy His own or exaltation sign (i.e., in Makara, Kumbha, or Thula) and occupy a kendra and receive the drishti of Guru.

Shani in the 12 Rashis

Shani's friends are Budha, Shukra
Shani's enemies are Surya, Chandra, Kuja
Neutral is Brihaspati

Shani in Mesha (Aries): enemy rashi

Saravali , Ch. 29. v. 1-2. SATURN IN ARIES: “If Saturn occupies Aries at the time of one's birth one will be miserable due to his vices and hard labor, be deceitful will hate his relatives, be blameworthy, garrulous, reprobated, poor, bad in appearance, ill-tempered, inimical to his people, will do base acts, be jealous and sinful.”

Shani is debilitated in the rashi of His enemy Mangala. Unless rescued by neechcha bhanga or parivartamsha yoga or a kendra location, Shani will give poor results because the primitive instinct of Mars the Hunter overtakes Shani's need for a stable and reliable social law.

Over-identification with "me first" ethnicity, social class privilege, personal traits, individual achievements at the expense of public welfare. The native endures a bitter struggle to achieve true humility, often being humiliated in the process.

Displaced competitive instincts, transferred from the natural realm of hunting & athletic sport into social & economic ideologies of winner-take-all. Oppressed by stronger personalities; tends to hide behind the power of the moment. Suffers from racial bigotry & selfishness, blaming others for his situation, and other displays of blocked self-determination.

Shani in Vrishaba (Taurus)

Saravali ,Ch. 29. v. 3-4:”If Saturn occupies Taurus at the time of one's birth, he will be bereft of wealth, be a servant, will speak undesirable words, be untruthful, will win the hearts of old women, will have bad friends, will be addicted to women, will serve other women, be not outspoken, will have strong sight, be related to numerous assignments and be a fool.”

Shani enjoys being in His friend Shukra's sign. This type of blockage is not too difficult and will not interfere too much with progress of life, unless Shani is with Moon. The native works hard & steadily accrues wealth. Manages cattle, forests, & agricultural assets. Needs to tame & control the natural groves & meadows

Displaced pleasure sensations due to death or rejection of his family's values lineage. Distrusts indulgences. Must conquer nature through discipline of sensual denial. Limited permission to use the five senses for pleasurable purposes.

Feels that one has very limited time available to enjoy the beauty around him. . Limited access to natural wealth of artistic beauty, sensual pleasure, fine food & wine, exquisite textiles etc. Yet one often finds pleasant working conditions, where one's stability & characteristic commitment to follow the golden mean is appreciated. One does accumulate significant wealth albeit slowly.

Shani in Mithuana (Gemini)

Saravali , Ch. 29. v. 5-6: “If Saturn occupies Gemini, one will contract debts and imprisonments, will toil, will have vanity in disposition will consecrate by hymns and prayers, be bereft of virtues, be always in hide-out, be libidinous, cunning, wicked and fond of wandering and of sports.”

Does not enjoy his complicated thoughts & yet is besieged by them. Craves simple solutions to complex problems, & resists using language as a mediation tool. Can be quite taciturn mentally, churning on a single idea instead of allowing that idea to relate to other ideas.

Does not like correspondence or any form of writing. Does not like meetings, calendars, or selling things. Yet will pursue these **as a duty**, if other character traits are grounded. May have trouble with public relations, reporters, newspapers and media representations.

Transfers sexual attraction-repulsion -communication energies into passive viewing, rather than participating. Nervous & hesitant in the elaborate dance of attraction. Tends to objectify love. Trouble with the give-and-take of reciprocal relationships. Generally happier in monastic life, at least after one's family responsibilities are discharged.

Shani in Karka (Cancer)

Saravali , Ch. 29. v7-8. Saturn in Cancer: "If Saturn is in Cancer, one will possess a beloved wife, be devoid of wealth in boyhood, will suffer many diseases, be learned, motherless, soft-spoken, distinguished in acts, will always contract diseases, will trouble others, be inimical to relatives, crooked, be kingly in his mid-life and will enjoy growing pleasures."

Takes family responsibilities very seriously but tends toward scarcity thinking, over-accumulates. Emotionally & morally conservative. Tends to be emotionally repressed, preferring to solve problems with denial rather than honesty

Hardships & difficulties in early life, motherless, noble partner, reputed, absence of enemies, opposition from relatives, gentle, affluence in later life, a rolling stone

Shani in Simha (Leo)

Saravali , Ch. 29. v9-10. Saturn in Leo: If Saturn occupies Leo, one will be interested in writing and reading, be skillful, be disdained, devoid of virtues and wife, will live by servitude, be devoid of his own men and happiness, be interested in doing base acts, ill-tempered, be mad with (undue) desires, will carry loads, will toil hard and will have a wrinkled body.

A difficult place for Shani, in sign of his enemy Surya. Native wants recognition for individual achievements, but whatever he/she can accomplish it is never enough to please the authorities.

Parents demand a better, more prestigious performance. Tends to be extremely ethical in public life, but ethical boundaries may be unsustainable. Tends to transfer the confidence he could not place in his unavailable father, onto another ethical authority such as religious teacher, court of law, or professional governing body. Lots of inner conflict.

Shani in Kanya (virgo)

Saravali ,Ch. 29. v. 11-12. SATURN IN VIRGO. If Saturn occupies Virgo at birth the subject will resemble a eunuch, be very crafty, will depend on others for food, be addicted to prostitutes, will have a few friends, be unacquainted with arts, be desirous of indulging in

ugly acts, will possess sons and wealth, be indolent, helpful to others, will intent upon spoiling virgins and be cautious in his actions.

Displaced analysis due to trauma of extreme conflict. Burdened by excessive, highly organized knowledge about social problems especially poverty & disease. Focuses on the problem at the expense of the solution. Attached to negative outcomes. Locked into a repeating set of personal problems.

Concerned with chronic world ailments like war, famine, epidemic disease, pollution & overpopulation. Personally prone to complex illnesses & financial troubles. Good for any type of responsible work with victims, such as environmentalists & hospital or shelter managers. Disliked & mistreated by problem-solvers such as physicians, financiers, & police.

Shani in Thula (Libra)

Saravali , Ch. 29. v13-14. "Saturn posited in Libra at birth indicates, that the subject will be rich, soft-spoken, will earn money and honours from foreign countries, be a king, or a scholar, will have his wealth protected by his relatives, be senior in the circle, will attain a high status owing to his gracious speech in an assemblage, be good and will join corrupt female dancers and prostitutes."

The best possible location for Shani, who operates in Tula as a paragon of Justice. Sign of His friend Shukra, ruler of the Scales. Shani works effectively toward superior levels of Balance. Extraordinary discipline and broadly inclusive social perspective. Invariably a hard worker and will be successful in their chosen field of design - whether mechanical design, political design, artistic design, or other structural development.

Gain through travel and foreign countries, gentle, soft, learned, philanthropic, recognized by the community, much intellectual exercises, broken home, attachment to prostitutes. Good for doctors and lawyers and any other profession also,

Those born when Ravi enters Mesha whilst Shani occupies Thula, are focused, ambitious workers. Unfortunately, uchcha Ravi's aristocratic self-confidence is weakened by mutual drishti with His plebian enemy Shani. The consequence of this unhappy angle is a narcissistic, passive-aggressive quest for personal glory which limits the native's power to achieve the public recognition he seeks. With drishti & depending on the house location, uchcha Shani can give huge wealth through large corporations.

Shani in Vrishchika (Scorpio)

Saravali , Ch. 29. v15-16. "Saturn in Sscorpio. If Saturn occupies Scorpio at birth, the native will be hostile, be crooked, affected by poison and weapons, very ill-tempered, miserly, egoistic, rich, capable of stealing others' money, averse to instruments played on festive occasions, malicious, very miserable and will face destruction, misery and diseases."Shani is extremely uncomfortable in the rashi of His enemy Kuja. Only in the case of parivartamsha yoga can these two adversarial graha reach any type of balanced relationship.

Vrischika's modus operandi is shamanistic, intuitive, hypersensitive, restless & alert. The penetrating, incisive drive of the hunter, the miner, the psychiatrist, the archeologist, or the criminal detective does not comfortably include Shani's fearful, law-abiding, cautious, bureaucratic character. Shani feels overworked and exhausted in Vrischika's "eternal emergency" state. Success in cheating others, danger from poison or arms. Many losses & ill health, interest in geology, chemistry.

Scorpio is always scheming a sudden movement, and plunging deeper into unknown terrain. Shani is busy holding ground, resisting that vital exploratory movement with His characteristic "no permission" blockade. As the irresistible force meets the immovable object, the result is paralysis, while Shani waits for the next devastating eruption of violent movement from the subconscious. In Vrischika and Mesha, Shani is constantly under threat of the breakdown of the rule of Law and sudden movement terrify Shani, putting Him on the defensive for a lifetime.

In most cases it can be seen that the native either overtly or covertly has to deal with the breakthrough of male sexual instinct (Vrischika indicates eruption, penetration) across the taboo-enforcing boundaries of conservative social law (Shani). Stress zone: "hidden" parts of the sexual-reproductive system, uterus, ovaries, prostate, the secreting glands

If Shani enjoys parivartana with uchcha Kuja, finds a well-paid niche with servants. If Kuja is well-placed, the technical expertise will succeed but this native will not be well-liked in management roles. Will be considered unfair slave-driver, pushing too hard on underlings. Gain through hard work.

Shani in Dhanus (Sagittarius)

Saravali, Ch. 29. v17-18. "Saturn in Sagittarius. If Saturn occupies Sagittarius, one will be skillful in behavior, teaching, Vedic meanings, learning and denotation, (i.e. he will be best placed in these respects), be famous due to virtuous children, family profession and his own virtues, will enjoy excellent affluence in his old age, will speak less, will have many names and be soft in disposition."

Dhanau represents compassion & cosmic understanding from true religion. The native is blocked from deeper religious understanding but he still can practice the rituals & espouse the doctrine. Shani & Guru can share their terrain. Does well in a dusthana, where circumstances promote service & humility. The lowest-common-denominator rules enforced by Shani's need for public order, meets Guru's inclusive, generous, humanistic, showy religiosity.

Stress zone: spine, spinal ganglia, sacrum, hips, pelvis, thighs, connective tissue.

Shani in Makar (Capricorn)

Saravali, Ch. 29. v. 19-20. If Saturn is posited at birth in Capricorn, the native will lord over the lands of others' females, will be endowed with Vedic knowledge, virtues and knowledge of many branches of fine arts, be excellent among his caste-men, be honourable, will respect others, be famous, be interested in bathing and decoration, will be skillful in performance, will live in foreign places, be courageous and be polite in behavior.

Solid position for Shani. Hard worker with a deep respect for the rule of law. Predictable and trustworthy mainstream values. Promotes public decency and pleasant manners.

Willing to put in the work to gain the social approval s/he wants. Conservative and rather pedestrian in outlook, but utterly dependable. Strong sense of duty and will perform any job required of their position. Well-liked in business and government. Organized, sensible, productive, and steady. Contented bureaucrat; servant of the people; an icon of reliable character, good manners and public decorum.

Stress zone: the bones, joints, and cartilage.

Shani in Kumbha (Aquarius)

Ch. 29. v. 21-22. "If Saturn is in Aquarius, the native will be a great liar, be eminent, be addicted to women and wine, be wicked, crafty, will fall prey to evil friendship, be very ill-tempered, be averse to knowledge, conversation and traditional law, be addicted to other women, be harsh in speech and will attempt at many undertakings."

Shanaicharya's orientation in Kumbha is conceptual-system rather than social-system (Makara) but elaborate social philosophical systems are well within Shani-Kumbha's purview. He operates complex and elaborately regulated systems. Shani in swakshetra Kumbha favors a structured, networked, rule-driven view of the universe. If Shani occupies a leadership position, native will be highly structured & disciplined in public service.

Conceptual vision points to openings where a social policy change is ready to be made. Very capable planner. Reformist conceptual thinkers with broad social viewpoint. One works well in scientific & philosophical environments.

Social activist. Can be a revolutionary change agent because they have a certain "x-ray vision" that sees the "nervous system" structure of human organizational psychology. Can be effective social change activists within almost any ideological framework, from very conservative to very liberal & everything in between. Having chosen their values early in life, these native tend to be ideologues, rigidly loyal to principle, at the expense of adaptation & flexibility.

Stress zone: the skin and arteries.

Shani in Meena (Pisces)

Saravali , Ch. 29. v. 23-24. Saturn in Pisces. "If Saturn occupies Pisces at birth, one will be fond of Sacrifices and arts, be chief among his relatives and friends, be calm, will have increasing wealth, be skillful in policy-making, be capable of diamond testing, be virtuous, modest and will later on acquire an authoritative position."

Good for responsible public service professions connected with children such as pediatric medicine or childcare policy development. Often want to meditate but can't because of time management conflicts. Don't concentrate well, yet do not have full permission to be creative.

Can be bitter about their (self-imposed) loss of creative opportunity. Therapy to rejuvenate the inner child can be very helpful.

Saturn – Sani -Grief (Death)

O Brahmin, Saturn has an emaciated and long physique boney colored eyes, is windy in temperament, has big teeth, is indolent, lame and has coarse, rough hair. BPHS, Chapter 3, verse 29

Perfection, introspection, conscience, discipline, asceticism, servant, detachment, yoga, contemplation, meditation, inner silence, transcendence, gateway to enlightenment, inner guru, philosophy, metaphysics, religion, judaism, monasteries, grief, depression, patience, endurance, persistence, responsibility, seriousness, sense of duty, slowness, retardation, obstacles, problems, frustration, separating influence, coolness, contraction, caution, suspicion, reservation, exploration, discovery, invention, science, suffering, long-term or chronic situation, time, the past, servant, labourer, communism, protestantism, anything mechanical, factories, oil, coal, mining industries, agriculture.

Neuter, Air, Windy, Vata, Muscles, Tamas, Shiva, Yama, Kurma avatar (Tortoise incarnation), Sthapatyaveda, Yoga, Nirukta, Servant, Shudra, West, 36th year.

When afflicted it signifies fearful, slow, skeptical, melancholic, indifferent, callous, incompetent, cruel.

Shani in the 12 bhavas

Wherever Shanaicharya goes, one "works the system" as one finds it. Whether the system is flawed or not, one diligently protects the status quo. Shani will defend the existing laws and customs of the house, and work hard to keep the system of His bhava "in order". The Shani-related work provides routine and structure.

Bhave 1:

Saravali, Ch 30. V. 74. If Saturn happens to be in the Ascendant identical with exaltation, or own House, the native will equal a king in status, or will head a country, or city. If Saturn is in the Ascendant in other Rāsis, then his own, or exaltation Rāśi, the planet will give misery in boyhood, dirty disposition and indolence.

Phaladeepika, Adhyaya – VIII, Sloka 20 : If at a birth Saturn occupies his exaltation or own house identical with the Lagna, the person concerned will be on a par with the king, a chief or mayor of a city. If saturn should be rising in any other Rasi, the person born will be afflicted with sorrow and misery from his very childhood and will suffer from indigence. He will be slovenly and indolent.

As the native has a overwhelming strong perception of structures, rules, limitations, Scarcity & Time. This perception will be channeled through the mechanism of the entire nativity, one has to take into consideration the damage that Shani does in lagna. A social ranking functionary who works the socially approved system of physical appearances and

hierarchical identities. This person must apply sustained effort with limited resources (Shani) toward the maintenance of identity as defined by social rank and position.

This personality is profoundly affected by some type of survival fear which makes one a very hard worker. Survival patterns are imprinted at the very earliest developmental stages. Survival patterns range from primitive to highly sophisticated, according to the nativity.

- If Shani is otherwise well-disposed, native is **exceptionally responsible**.
- If Budha is auspicious, survival patterns are engaged with sharp analytical thinking.
- If Surya is strong, the native is remarkably self-sufficient.

Modern interpretation of “impoverishment” of Shani in the lagna:

Classical authorities often claim that Shani in lagna creates an impoverished, bony or emaciated appearance. In fact, I often see large-sized, even overweight person with Shani in lagna. Also there are plenty of wealthy professional people who have Jyotisha Shani in radix lagna. Wealth comes even when Shani is also rising in navamsha.

Shani in lagna does not per se give a thin body, poverty, or ill-health. At least in the modern days, the emaciation may easily be emotional or spiritual rather than physical in appearance. The native is always feeling blocked, deprived, and hungry for validation. However, after a lot of honest soul searching, it has been found the native may eat as much supposedly nourishing food as they want. Of course, this food is often tainted, and in the case of Shani in lagna the native simply never feels satisfied with their food (or their relationships, or their social standing, or anything else. In actual fact domain-2 rules the mouth & access to food, so Shani in lagna does not limit food or money. Shani in lagna does limit one's access to self-satisfaction and material happiness.

Nativities holding very high political office, will be seen best as "enslaved" to public opinion, and very much needing validation from Shani things such as hard work, large organization, rule of large, and hierarchical organizations. The Shani-rising native will always be a hard worker and face obstacles in life, but they are not typically thin, dark, or bony in appearance as the classics often suggest. The classic Jyotisha commentaries are by and large situated in ancient or medieval culture. 'Work' in those days was almost always manual work which had the effects of thin, dark, bony, tired etc.

‘Work’ these days is often mental work. Yes it is exhausting, but heavy repetitive indoor work tends toward a pasty complexion, sedentary plumpness and can also build great wealth! The central effect of Shani in lagna is the *survival fear* which drives the work, not the type of work itself. Further, the tendency toward destructive levels of judgmental conformism and perfectionism has been found among migrant workers, who form a great majority.. They seem to be constantly proving and re-proving their legitimacy and worth. Mandatory perfection comes with a deep-seated self-protection, itself a response to the Shani threat of being isolated, ostracized or abandoned.

Barbara Pijan Lama says: “This pattern of working unusually hard to earn one's place in the family, business, and society can be seen in all Shani-rising nativities at all stations in life. Perhaps the native is driven to excel in a particular area of knowledge, a particular

set of commercial skills, or a particular moral behavior. Any type of work will be done well by this native. However their sorrow is that they will never be good enough. Their underlying fear prevents them ever being fully satisfied, or fully grateful, toward any material accomplishment. Their work is never done”

Further, socially identified with matters such as calendaring & scheduling; the timing of events; and managing matters of age. Has senior status or expertise due to life experience. Casting His harshest 3rd & 10th aspects upon administration (3) and career (10) with 75% impact upon marriage/agreements (7) Shani restricts & delays the attainment of self-made wealth, administrative projects, and leadership prestige. If supporting grahas are strong the native may manifest considerable material success and achieve high position. But one will never be satisfied with these achievements, due to the underlying threat of scarcity, the fear that whatever they have achieved in somehow not enough.

Taking other things into consideration: No help from the marriage partner. Siblings are a burden in youth, not an asset. A positive [3rd-house](#) would show healthy competition with siblings/cousins which builds communication skills and confidence to take risks later in life (courage). Malefic Shani aspect to 3 shows native is risk-averse, has negative expectation of successful competition. Also negative expectation of love in marriage, and negative expectation of dignity in career. It finally results to the inevitable facts that the native pulls resources into his/herself; lacks initiative for business with desire to be self-reliant, independent, and is lonely..

Bhava 2:

Saravali, Ch 30. V.75. If Saturn occupies the 2nd, the native will have an ugly face, will enjoy worldly prosperity, be devoid of his own men, will render justice, will later on (in the course of his life) go to other countries and will earn money and conveyances.

Shani in domain-2 indicates a banking functionary who works the socially approved system of money and stored cultural values. This person must apply sustained effort with limited resources (Shani) toward the maintenance of historic lineage wealth, traditional cultural values and ancient knowledge.

Speech and Language

Some difficulties or maturation required before obtaining clear & easy speech. Initially speech is vulgar, cramped, foreshortened, difficult to express through language, struggles to express successfully in the tongue of a foreign land, or explain difficult concepts. (If Shani is dignified, success after much effort in language comprehension and speech.). Shani-controlled speech is traditional, conventional, plain, and direct, with little poetic nuance or literary grace.

If Shani owns good houses (Thula or Vrishabha lagna in particular) or if His lord is auspicious, Shani's speech is straightforward, well-defined, easy to understand and elegantly simple. Speech becomes easy when either Shani is yoga karaka or Budha is uccha. The key to success will be Shani's traditional simplicity. Shani-controlled speech is traditional, conventional, plain, and direct, with little poetic nuance or literary grace.

Money

In adulthood, native has persistent financial worries. If Shani is unfavorable, tends toward financial poverty (may have great spiritual wealth however). Whether one earns well or not, the psychic inheritance of the family culture makes it very difficult to save money or accumulate much in the way of hoarded assets. Even when Shani is favorable, the "savings accounts" are much reduced.

Family of origin

Family members become burdensome, either psychically or physically, and during Shani periods, there is much expense through ignorant actions of family members. Even for Thula or Vrishabha lagna where Shani is yogakaraka, Shani in domain-2 will provide fortune of intelligence and accomplishment, but resistance to hoarding behaviors such as savings account, retirement plans, etc remains strong.

Food

Shani, the force of austerity. One tends to eat preserved foods, low quality or poorly prepared food, or eat a poverty diet. The native (consciously or unconsciously) chooses cheap foods, the common foods, traditional cultural foods, and feels obliged to adopt a diet of economical starches and with less entitlement to expensive proteins. Religious fasting or eating a very restricted, principled diet, are good choices.

When yogakaraka Shani occupies domain-2 in Thula lagna, fasting and voluntary poverty become powerful tools for achieving social balance. Kuja rules domain-2 and domain-7, creating a single-ruler relationship between *control* (Vrischika) over food/intake and achieving social agreements (i.e., "death of conflict", 2nd-from-6th). Mahatma Gandhi's skillful use of fasting as a method of "killing" social conflict is well-known.

Restrains access to a settled home life.

Drishti to domain-4 = restrictions on buying a home, access to homeland/roots, to landed properties, settling permanently. Native moves about frequently, trying to accumulate capital, but is frustrated in this pursuit.

Reduced spousal wealth, reduced community & marketplace

Drishti to domain-8 = difficulties in marriage settlement, poverty from death of spouse, much effort to accumulate joint assets in marriage. Drishti to domain-11 will restricts the number & quality of friends and limit mobility in the marketplace, making one's skill-set ineffective in the current economy. Poverty limits the social circulation.

Domain-2 represents the family of origin.

If Shani occupies a hostile rashi (Mesha, Simha, Vrischika) one is fundamentally alienated from the family. Family culture may induce hypocritical lying, historical revisionism or cover-up in defense against being attacked or judged. Family finances are strained during upbringing, creating a culture of miserliness and fear. The native may be forced to leave the family in early youth, due to lack of resources. Native exhibits inherited, ineffective, financially dysfunctional time-management behavior (Shani represents Time) which is the source of the financial insufficiency.

If Shani occupies a neutral or friendly rashi, the native may exhibit lifelong frugality due to an austere upbringing, but one will be capable over time of learning the basic financial skills and achieving modest accumulation. The family are not easy to live with, but over time the mature adult learns a neutral approach.

If Shani is swakshetra or uccha (Kanya, Dhanau, or Makara lagna) despite austerity in family of origin, strong moral culture of work ethic and tremendously effective time management can evoke Shani's power to give strong results over time. Improving the situation requires much disciplined attention to the task, such as training in speech improvement, resetting the teeth or jaw, and learning money skills.

Domain-2 represents traditional knowledge and cultural values

The native must work very hard to obtain knowledge. Family does not support one's education. Many returns to school, often with chronic interruption of family or financial demands. Learns mainly the hard way, by repetition and humility. Whatever knowledge one is trying to master requires a lifetime of study, yet the family values do not honor scholarship.

Shani's drishti to domains 4, 8, and 11 indicates that the knowledge one seeks is constrained by slow or interrupted progress in socialization levels of education, hunger for but limited accessibility to occult knowledge, and constrained speech leading to reduced community support.

As always with Shani, the hostile rashis (Mesha, Simha, & Vrischika) provide the greatest difficulties. Most other rashi placements are manageable with mature improvement over time. Also for yogakaraka Shani (Thula or Vrishabha lagna) the native may acquire considerable knowledge.

Bhava 3

Saravali, Ch 30. V.76. If Saturn occupies the 3rd, the native will be dark in complexion, will maintain physical cleanliness, be base, will have indolent attendants, be courageous, charitable and will have great intelligence.

Phaladeepika, Adhyaya – VIII Sloka 21 : If Saturn should occupy the 2nd house at a person's birth, he will have an ugly face; he will be without wealth, and following evil courses. At a later age he will live in a foreign country endowed with vehicles, wealth, and other enjoyments.

Shani in domain-3 indicates an administrative functionary who works the socially approved system of collaborative mentality and daily business procedures,

This person must apply sustained effort with limited resources (Shani the worker) toward the maintenance of day-to-day mundane communications, meetings and plans, writing and thinking, and the technology which supports group interactions.

Upachaya house and Shani is friend of natural lord Budha showing Maturity and self-discipline, over time, will correct these early frustrations and give long-term success. Good results after the second Shani return at approximately age 60. All good results from Shani must wait for the fullness of time, but drishti of malefic to dusthamsha domain-8 is generally beneficial. The mind is always anxious, because of blockage on amusements (5) and religious rituals (9) and personal prayer/meditation/dreams (12). Rigid thinking. No easy release for worries. Materialistic mentality, creates depression.

Though Shani in 3 reduces mental health & positive ambition, is beneficial for traditional crafts & formal thought which improves with practice, e.g., writing in formal styles, mastering social registers of speech & behavior, playing musical instruments, handling utensils.

Bhava 4:

Saravali, Ch 30. V.77. Saturn in the 4th. If Saturn occupies the 4th Bhava, the native will suffer heart disease, or be broken-hearted, be devoid of relatives, conveyances, wealth, intelligence and happiness, will suffer sickness in boyhood and will have (prominent) nails and hair.

Phaladeepika, Adhyaya – VIII Sloka 22 : “If at a birth Saturn should occupy the 4th house, the person concerned will be unhappy, houseless, without vehicles, deprived of his mother and sickly during his early years;”

Some difficulties is experienced and maturation required before obtaining emotional stability (4) health (6) and self-image (1); also restrains career (10). Scarcity and restraint leading to some type of poverty in the early childhood home (may be emotional, material, mental, or spiritual poverty).

Conservative parents, slow progress in administrative roles, conservative mental outlook but is appreciated for dedicated administrative communications & production-planning service over time. This person is hard to please because Shani in 4 restricts emotional contentedness. When Shani aspects 6, money-lenders, thieves, apothecaries (6) and government officials (10) are kept away.

Bhava 5:

Saravali, Ch 30. V.78. SATURN IN THE 5th. Should Saturn occupy the 5th Bhava, the native will be bereft of happiness, sons, friends, intelligence and kindness, be agitated and be poor.

Phaladeepika, Adhyaya – VIII Sloka 22 If Saturn should be posited in the 5th house, the person born will be roaming about, will have lost his reason, will be bereft of children, wealth and happiness, will be perfidious and evil-minded.

This person must apply sustained effort with limited resources (Shani) toward the maintenance of conditions supporting the literary, artistic, theatrical, political, philosophical and other speculative genius that spearhead the advance of civilization

Better results from a late or delayed marriage (due to Shani drishti on domain-7).

Much preparation and applications of research toward profitable actions in the marketplace (11). Great effort expended in the task of educating oneself about world history. Work on cultural histories and ancient legacies of value (financial, philosophical, linguistic, musical, aesthetic), and the lineage record-keeping of one's people. Deep sense of responsibility for children.

Shani casts His harshest 3rd & 10th aspects upon marriage/agreements (7) and networks of friendships (11), plus the lesser but still troublesome 7th aspect upon speech, wealth, samskara (2).

Bhava 6:

Saravali, Ch 30. V.79. If Saturn occupies the 6th, the native will be very licentious, be beautiful, courageous, will eat abundantly, be crooked and will conquer many of his enemies.

Phaladeepika, Adhyaya – VIII Sloka 22 When Saturn occupies the 6th house, the person born will be a voracious eater, will be wealthy, subdued by his enemies, will be stubborn and possessed of self-respect

Shani in domain-6 works the socially approved system of social imbalance, crime, and exploitation. One has to must apply sustained effort with limited resources (Shani) toward the maintenance of drug and medical technology distribution channels, law courts and legal offices, police and military installations and code of conduct, jails and medical clinics, social welfare systems, and every form of crime.

Perpetually involved in litigation and complaints of wrong-doing, whether as a law-maker, solicitor, social advocate, accuser, or party to the complaint, and conflict management.

Shani drishti from a negative sthana of domain-6, upon three negative sthana of domains 3, 8 and 12, has the fortunate effect of reduce-and-delay upon frenetic mentality (3), sudden forced changes (8), and loss of identity within the private imagination (12). Bad planet in bad house gives good results. This person not scared of enemies, debt, or disease.

Bhava 7:

Saravali, Ch 30. V.80. If Saturn is posited in the 7th, the native will always be subjected to ill health, will lose his wife, be bereft of wealth, will present himself ugly, be sinful and will do very mean acts.

Phaladeepika, Adhyaya – VIII Sloka 22 Saturn in the 7th house will cause the native to be wedded to an ugly wife, to be poor, roaming and be distressed.

Hora Sara, Ch. 25, Shloka 28-29: "If Saturn is in the 7th house and receives a aspect from malefics, she will remain unmarried, or she will become a widow and go to other men."

Hora Sara, Ch. 25, Shloka 40" "If Saturn is in its own house in the 7th house or in the 7th amsha, gives old man and a dunce as husband"

Must apply sustained effort with limited resources (Shani) toward the maintenance of systems of negotiation and arbitration, marriage and partnership arrangements, counseling and advising, crafting of alliances and treaties, and balancing mechanisms at every level of reality. Native's marriage or life union requires sacrifice & personal discipline. Supports marriage to an older, conservative, rather plain, conventional, simple, or hardworking person. Much resistance, constraint & difficulty in things marital.

Shani has special directional strength (dik bala) in house-7, but this "strength" is really His power to build character through endurance tests in marriage. The native has no expectation of unconditional love from mother, father, or self. S/he becomes a duty-performer, focused exclusively on conditional love/admiration from the broader society through role playing & material achievements.

Bhava 8:

Saravali, Ch 30. V.81. If Saturn occupies the 8th, the native will suffer from leprosy and fistula in the anus, or pudendum, will have short life and will fail in his undertakings.

Phaladeepika, Adhyaya – VIII Sloka 23 : The person at whose birth Saturn is in the 8th house will be unclean and without wealth. He will suffer from piles, will be cruel-minded, will be pinched with hunger and will be despised by his friends.

Faces difficulties before obtaining leadership prestige (10) and speculative luck/personal charisma (5) while also damaging wealth (2). Raising children is a heavy responsibility, and children cause concern throughout life.

Sustained effort are required with limited resources (Shani) toward the maintenance of systems of emergency response to catastrophic events, transformative healings under forced circumstances, secret initiations, management of hidden information, and the mystery schools.

Sustained effort with limited resources (Shani) toward the maintenance of systems of emergency response to catastrophic events, transformative healings under forced circumstances, secret initiations, management of hidden information, and the mystery schools.. Damages natural powers of rejuvenation; the person looks older than he is.

The native is pragmatic in managing the conditions of death, does not fear death, & usually offers technical service in some transformative environment such as a healing center without being personally healed. If in business will make much profit for others without gaining themselves.

Enjoyment of social prestige (10), wealth (2) & children/charm/amusements/speculation (5) will be limited. Benefits include a strong work ethic and willingness to take the lion's share of responsibility in partnerships

Bhava 9:

Saravali, Ch 30. V.82. If Saturn occupies the 9th, the native will be devoid of religious merits, will not have much wealth, be bereft of co-born, sons and happiness and will cause sorrow to others.

Phaladeepika, Adhyaya – VIII Sloka 24 : The person at whose birth Saturn is in the 9th house will be bereft of fortune, wealth children, father and religious merit. He will be wicked.

A **religious functionary** who works the socially approved system of philosophical beliefs and liturgical process. This person must apply sustained effort with limited resources (Shani the worker) toward the maintenance of temples for religious worship, ritual practice, sacred scholarship, universities, and philosophical associations.

Forces patience, restrains courage (3) delays but does not prevent income (11) and reduces animosity (6). In general, Shani in domain-9 is a good position, because Shani drishti - the aspect of limitation and constraint - affects only "upachaya" houses. Upachaya houses *improve with time*. Therefore Shani in domain-9 is difficult for a young person, but Shani will give **quite good results with Maturity**.

Marketplace associations are slowed but not denied; steady income through patient, conservative market behaviors and personal effort. Tends to prefer working as a salaried employee rather than take risks with the income flow. Saturnian drishti upon the dusthamsha houses 3 & 6 is helpful. Shani drishti restricts the impact of mental confusion through excessive wordiness (3) & karmic resistance from enemies (6).

Bhava 10:

Saravali, Ch 30. V.83. If Saturn occupies the 10th, the native will be wealthy, learned, valorous and be a minister, or a justice, or be the leader of a group, city, or village.

Phaladeepika, Adhyaya – VIII Sloka 24 : If Saturn should occupy the 10th house, the person born will, be a king or minister, will devote himself to agriculture, will be brave, rich and renowned

Heavy public responsibilities. Some difficulties or maturation required before obtaining recognition in public positions. Strict adherence to public codes of conduct is required. Delays or prevents access to sanctuary protection/ ashrama or research lab/libraries (12) ; heavy work & responsibilities in foreign lands. Limits settlement or security of family home because the native must move frequently for his work (4). Delays marriage; but supports marriage to a plain, simple, or older person (7).

Requires apply sustained effort with limited resources (Shani the worker) toward the maintenance of executive powers, official duties, leadership roles and positions, and iconic symbolism. Every action demands detailed consideration, with little help from others. Shani in 10th makes a highly competent manager, dignified but very demanding, and rarely receives full recognition for their considerable efforts.

Bhava 11:

Saravali, Ch 30. V.84. If Saturn occupies the 11th, the native will be long-lived, endowed with lasting riches, be courageous, will have knowledge of arts, be devoid of sickness and be endowed with money, people and wealth.

Phaladeepika, Adhyaya – VIII Sloka 24 : The person who has Saturn in the 11th house in his nativity will have a long span of life, lasting wealth and good income, will be brave, free from disease and moneyed.

Shani's natural houses, domain-10 and domain-11, are the least problematic locations for Shanaicharya's hard-working and determined behaviors. Much depends on the rashi and location of the ruling graha, but generally speaking, Shani's tasks are somewhat easier to complete in Karma Bhava and Labha Bhava.

Restrains athletic energies, reduces vitality, and imposes social conformity upon the self-image (1). Reduces the contribution of spouse/partners toward the pool of shared marital assets (8). Limits the number of children, imposes responsibilities toward children, may delay the birth of children. Constrains the natural charisma and disciplines the creative intelligence (5).

Catastrophic change of randhra bhava is slowed and delayed. This is beneficial for maintenance of material stability, but not as helpful for sincerely desired transformations such as healing through therapeutic touch, psychological counseling on hidden matters, or surgical medicine.

A marketplace functionary who works the socially approved system of interlocking communities and commercial networking and must apply sustained effort with limited resources (Shani the worker) toward the maintenance of large gatherings and assemblies, fraternal organizations, and technology for connectivity at all levels of reality.

Children if present are more of a burden. This is a hard-working person who gains only modestly. Limited fortunes. Although he works very hard to develop "connections" his charisma is weak (5).

Bhava 12:

Saravali, Ch 30. V.85. If Saturn occupies the 12th, the native will be distressed, fallen in moral sense, talkative, will have defective eyesight, be unkind, shameless, will spend much and be insulted.

Phaladeepika, Adhyaya – VIII Sloka 24 : Saturn in the 12th house makes the native impudent, indigent, without children, defective of some limb, stupid and driven out by his enemies.

Shani in domain-12 is an identity-loss functionary who works the socially approved system of sanctuaries, enclosures, prisons, and dream-state realities. Oppresses values from family of origin (2), constrains the health (6), and skeptical of father / guru / priests (9). Shani in domain-12 is an identity-loss functionary who works the socially approved system of sanctuaries, enclosures, prisons, and dream-state realities.

This person must apply sustained effort with limited resources (Shani the worker) toward the maintenance of protected enclosure spaces such as convents and monasteries, prisons and concentration camps, hospitals and asylums, ashrams and dormitories, libraries and research laboratories, and all the world's imaginative dream space. Good for work as prison-guard, manager of sanctuary or ashram, hospital professions, and those who handle foreigners or restricted-access visitors.